

THE NEW COVENANT

PART I.

MATTHEW.

THE
NEW COVENANT.

ACCORDING TO MATTHEW,

WITH

EXPLANATIONS OF THE TRANSLATION,

(322 ps 169-72)

AND

SONGS OF DELIVERANCE.

SECOND EDITION.

EDWARD ALEXANDER GUY,

CINCINNATI, OHIO, U. S. A.

T H A N K S.

1. Thanks be unto the Lord for his blessing upon this attempt to give the Correct Text and Exact Translation of his Word.

2. London, England. "Your translation of *ἀνθρώπος* by human so struck me, that last week I preached upon it very happily, and I think to the profit of many."—*A brother in the Lord.*

3. Chichester, England. "You may have seen that I have not forgotten you, but very faithfully acknowledged an obligation in print, which survives in Scrivener's New Edition of his Introduction, p. 242."—*The late Dean John W. Burgon.*

4. Cleveland, Ohio, U. S. A. "I have much sympathy with the principle with which before any other you set out, that of literalness, in a work of the importance of 'the New Covenant,' which last word is certainly better than Testament as representative of *διαθήκη*."—*A Graduate of an Eastern University.*

5. La Fayette, Ind., U. S. A. "Thou hast certainly expressed a great deal of interesting matter in very condensed form. I think thy work must prove useful to diligent students of the letter of the N. T., whether they are acquainted with Greek or not; and perhaps thy labors in consistently carrying out certain plain fundamental principles may have an unseen influence upon other N. T. critics. I much enjoyed the expression of spiritual truth in thy 'Songs of Deliverance.'"—*A Professor in a Western University.*

6. Philadelphia, Pa. "The use of 'humans' for *ἄνθρωποι*, and of 'bearn' for *τέκνον* may be defended and even praised. I have been struck in reading the translation with the continual reminder which it gives of the exact word and the exact grammatical form found in the original Greek."—*The President of an Eastern College.*

7. Peckskill, N. Y. "I have carefully examined it, and must say, I was agreeably surprised to find it one of the best (if not the best) translation of Matthew I have ever read. It is calculated to do great good, and I hope he will continue the work he has so ably begun."—*A Biblical author.*

8. London, England. "1, 21 'for he himself will save his people from their sins' (himself is fuller). 3, 1, etc., 'John the immer-ser,' and, Jesus 'immersed by' (right, most correct). 4, 4, etc., 'The human,' 'the Son of the human,' not the Son of man. He was not Joseph's son, but the son of Mary the human (very correct. v. 11, 'serving him' (more natural). v. 23, not only 'curing disease,' but 'every weakness' (I believe he does the same now). 5, 3, etc., 'Happy' (nicer than Blessed). v. 8 'clean in heart' (clearer, as Ps. 51 'Create in me a clean heart'). v. 16 'beautiful works' (more striking). 7, 23 'I neither at any time knew you' (stronger language). 8, 3 'I wish it' (precious). v. 16 'demons' (correct, not devils, for there is only one Devil). 10, 10 'the worker is worthy of his nourishment' (this is what the Master had, no salary, no rich living, so should his servants be content with the same fare). v. 32 'that I am in him' (very full). 11, 28-30 'repose,' 'kind' (nice). 12, 18 'my boy' (what condescension of the Father to speak the same language as we). v. 40 'sea-monster,' or, 'huge fish' (most correct, and would settle the infidel in this matter). 14, 27 'never fear' (we should never fear with such a friend). 18, 20 'into my name (much fuller). 27, 3 Judas 'regretted,' not repented (quite correct). 28, 9 'Hail,' Gr. 'Rejoice' (what great cause to rejoice. He is risen, yea, and soon coming again). v. 20 'lo, I am with you all the days' (quite true, and precious. 'Surely I come quickly. Amen. Even so, come Lord Jesus')."—*A city Missionary.*

9. Many others who have kindly sent words of encouragement. Farther communications are solicited from all concerning many other words, e. g., Amen, assembly, assuredly, companion, evolution, immense, etc.

Most respectfully,

EDWARD ALEXANDER GUY, 10 Hopkins St., Cln'tl, O., U. S. A. 24. 9 '88.

THE NEW COVENANT.

ACCORDING TO MATTHEW.

1, 1 A book of *the* birth of ^aJesus *the* ^bAnointed, *the* son of David, *the* son of Abraham.

2 Abraham begot Isaac; but Isaac begot Jacob; but Jacob begot ^cJudas and his brothers;

3 but ^cJudas begot ^dPhares and ^eZara out of ^fThamar; but ^dPhares begot Esrom; but Esrom begot Aram;

4 but Aram begot Aminadab; but Aminadab begot Naasson; but Naasson begot Salmon;

5 but Salmon begot Boes out of Rachab; but Boes begot Iobed out of Ruth; but Iobed begot Jesse;

6 but Jesse begot David the king; but David begot Solomon out of ^gher *who had been the wife of* Urias;

7 but Solomon begot Roboam; but Roboam begot Abia; but Abia begot Asaph;

8 but Asaph begot Josaphat; but Josaphat begot Joram; but Joram begot Ozias;

9 but Ozias begot Joatham; but Joatham begot Achaz; but Achaz begot Ezekias;

10 but Ezekias begot Manasses; but Manasses begot Amos; but Amos begot Josias;

11 but Josias begot Jechonias and his brothers, ^h*"at the time of"* the removal to Babylon;

12 but after the removal to Babylon, Jechonias begot Salathiel; but Salathiel begot Zorobabel;

13 but Zorobabel begot Abiud; but Abiud begot Eliakim; but Eliakim begot Azor;

14 but Azor begot Sadoc; but Sadoc begot Achim; but Achim begot Eliud;

15 but Eliud begot Eleazar; but Eleazar begot Matthan; but Matthan begot Jacob;

16 but Jacob begot Joseph the ⁱhusband of Mary, out of whom was begotten ^jJesus ^kwho is called ^l*"the"* ^bAnointed.

17 Therefore all the generations from Abraham until David *are* fourteen generations; and from David until the removal to Babylon *are* fourteen generations; and from the removal to Babylon until the ^bAnointed *are* fourteen generations.

CHAPTER I. ^aHeb. Joshua (*see* v. 21). ^bGr. Christ; Heb. Messiah (*see* John I, 41; Acts 10, 38). ^cHeb. Judah. ^d^eHeb. Pharez-Zarah-Tamar, etc. ^fGr. the one. ^gGr. upon. ^hGr. man. ⁱGr. the one said.

18 But the birth of ³Jesus the ²Anointed was thus: *While* his mother Mary was betrothed to Joseph, before they ⁴ever came together, she was found ¹with child¹ out of the Holy Spirit.

19 But Joseph her ¹husband, being righteous, and never wishing to make her a public example, intended to ¹put her away² privately.

20 But *while* he devised these things, lo, ²an angel³ of the Lord appeared to him ⁴in a dream, saying, Joseph, son of David, never shouldest thou fear to receive unto *thee* Mary thy ²wife: for ³that *which was*⁴ begotten in her is out of the Holy Spirit.

21 But she shall ³bring forth⁴ a son, and thou shalt call his name ²Jesus; for he himself will save his people from their sins.

22 But this whole thing has become, in order that it might be fulfilled ²which *was*³ spoken ¹by the Lord through the prophet, saying,

23 Lo, the virgin shall ¹be with child², and shall ³bring forth⁴ a son, and they shall call his name Emmanuel; which ¹being interpreted is,² God with us.

24 But Joseph ¹arose from sleep, and ²did as the ³angel

of the Lord ordained to him, and received unto *him* his ²wife:

25 and was not knowing her until ¹after she ²brought forth³ a son: and he called his name ²Jesus.

2, 1 But *when* Jesus was begotten in Bethlehem of Judaea in the days of Herod the king, lo, *there* arrived ²at Jerusalem astrologers from ¹the east³,

2 saying, Where is ¹the *who was*² ³born King of the Jews? for we saw his star in the east, and we came to worship him.

3 But *when* the king Herod heard *it*, he was troubled, and all Jerusalem with him.

4 And he gathered all the chief priests and ²scribes of the people together, and was inquiring ¹from them where the Anointed ³should be⁴ begotten.

5 But ¹they spoke to him, In Bethlehem of Judaea: for thus it has been written through the prophet,

6 And thou Bethlehem, *in the* ¹land of Judah, art by no means least ²among the princes of Judah: for out of thee shall come forth a Governor, who ever will shepherd my people Israel.

7 Then Herod privately called the astrologers, and accurately ascertained ¹from them the time ²when the star appeared³.

¹Gr. or. ¹Gr. having in abdomen. ¹Gr. release her. ²Gr. a messenger. ²Gr. according to. ²Gr. woman. ³Gr. the thing. ³Gr. bear. ³Heb. Joshua—Saviour. ⁴Gr. under. ⁴Gr. have in abdomen. ⁴Gr. is, being interpreted. ⁴Gr. was raised. ⁴Gr. made. ⁴Gr. messenger. ⁴Gr. of what. ⁴Gr. bore.

CHAPTER 2. ¹Gr. into. ¹Gr. casts. ¹Gr. the one. ¹Gr. brought forth. ²Gr. writers. ²Gr. from beside. ²Gr. is. ²Gr. the ones. ²Gr. earth. ²Gr. in. ²Gr. of the appearing star.

8 And he sent them ^ato Bethlehem, and spoke, Go and investigate ^bthoroughly concerning the child; but so soon as you might find ^chim, report to me, to the end that ^dI also^e might come and worship ^fhim.

9 But *when* ^gthey heard the king, they went; and, lo, the star, which they saw in the east, was leading *on* before them, until it came and was made to stand over above ^hwhere the child was.

10 But *when* they saw the star, they rejoiced with excessive great joy.

11 And *when* they came into the dwelling, they saw the child with Mary ⁱhis mother, and fell down and worshipped ^jhim; and they opened their treasures and ^kpresented unto ^lhim gifts; gold, and frankincense, and myrrh.

12 And being warned ^min a dream never to return unto Herod, they withdrew into their *own* country through another way.

13 But *when* they were withdrawn, lo, ⁿan angel^o of the Lord appears to Joseph ^pin a dream, saying, Arise, and receive unto *thee* the child and ^qhis mother, and flee into Egypt, and be thou there until assuredly I should speak to thee: for Herod is about to seek the child to destroy it.

14 But ^rhe arose, and received

unto *him* the child and ^sits mother by night, and withdrew into Egypt;

15 and was there until the decease of Herod: in order that it might be fulfilled ^twhich was^u spoken ^vby the Lord through the prophet, saying, Out of Egypt I called my son.

16 Then Herod, *when* he saw that he was mocked ^wby the astrologers, was exceedingly wroth, and commissioned, and slew all the boys ^xwho were^y in Bethlehem, and in all ^zits borders, from two years old and under, according to the time which he accurately ascertained ^{aa}from the astrologers.

17 Then was fulfilled ^{ab}that which was^{ac} spoken through ^{ad}Jeremias the prophet, saying,

18 A voice was heard in Ramah, weeping and much wailing, Rachel weeping for her ^{ae}children, and was not wishing to be comforted, because they are not.

19 But *when* Herod deceased, lo, ^{af}an angel^{ag} of the Lord appears ^{ah}in a dream to Joseph in Egypt,

20 saying, Arise, and receive unto *thee* the child and ^{ai}his mother, and go into the ^{aj}land of Israel: for they have died ^{ak}who sought^{al} the child's soul.

21 But ^{am}he arose, and received unto *him* the child and ^{an}its mother, and entered into the ^{ao}land of Israel.

^aGr. accurately. ^bOr, it (see v. 13). ^cOr, and I. ^dOr, it (see v. 13).
^eGr. of what. ^fOr, its (see v. 13). ^gGr. brought. ^hOr, according to.
ⁱOr, a messenger. ^jOr, his. ^kOr, the thing. ^lOr, under. ^mOr, her.
ⁿHeb. Jeremiah. ^oOr, bairns. ^pOr, the ones seeking.

22 But *when* he heard that Archelaus is reigning over Judæa instead of his father Herod, he ¹⁰was afraid" to 'go thither"; but being warned ¹¹in a dream, he withdrew into the parts of Galilee:

23 and he came and resided ¹²in a city called Nazareth: to the end that it might be fulfilled ¹³"which was" spoken through the prophets, that he shall be called a Nazarene.

3. 1 But in those days arrives John the immerser, heralding in the wilderness of Judæa,

2 saying, Repent: for the kingdom of the heavens has drawn near.

3 For this is ¹⁴"he who was" spoken of through ¹⁵Esaias the prophet, saying, A voice of one shouting in the wilderness, ¹⁶"Make ready" the way of the Lord, make his paths straight.

4 But John himself was having his ¹⁷raiment ¹⁸of camel's hair, and a leathern girdle about his ¹⁹loins; but his nourishment was locusts and wild honey.

5 Then was going out unto him Jerusalem, and all Judæa, and all the country round about the Jordan;

6 and they were being immersed ²⁰by him in the river Jordan, confessing forth their sins.

7 But *when* he saw many of the Pharisees and Sadducees coming ²¹to ²²"the immersion," he spoke to them, O ²³'progeny of vipers, who foreshowed you to flee from the anger *which* is about to be?

8 ²⁴'Bring forth" therefore fruit worthy of repentance:

9 and never should you think to say ²⁵'within yourselves, We have Abraham to our father: for I say to you, that God is able out of these stones to raise up ²⁶bearns to Abraham.

10 But already the axe ²⁷'is laid" unto the root of the trees: therefore every tree ²⁸'which never brings forth" beautiful fruit is ²⁹'hewn down," and is cast into the fire.

11 I indeed immerse you in water ³⁰unto repentance: but ³¹"he who comes after" me is mightier ³²"than I," whose shoes I am not sufficient to carry: he himself will immerse you in the Holy Spirit and fire:

12 whose fan is in his hand, and he will thoroughly cleanse his threshingfloor, and will gather his wheat into the ³³storehouse; but the chaff he will burn up with unquenchable fire.

13 Then arrives Jesus from Galilee ³⁴at the Jordan unto John, to be immersed ³⁵by him.

¹⁰Or, feared. ¹¹Gr. come away there. ¹²Gr. said.
CHAPTER 3. ¹³Gr. the one. ¹⁴Heb. Isaias. ¹⁵Gr. Ready. ¹⁶Or, clothing. ¹⁷Gr. from. ¹⁸Gr. hairs. ¹⁹Gr. loin. ²⁰Gr. under. ²¹Or, upon. ²²Many MSS., his immersion. ²³Gr. begetments. ²⁴Or, Do: Gr. Make. ²⁵Or, among: Gr. in. ²⁶Or, barns. ²⁷Or, lies. ²⁸Or, never doing: Gr. never making. ²⁹Or, cut out. ³⁰Or, for: Gr. into. ³¹Gr. the one coming behind. ³²Or, of me. ³³Or, barn.

14 But ^ahe was ^afully forbidding⁶ him, saying, I have need to be immersed ^aby thee, and comest thou unto me?

15 But Jesus answered *and* spoke unto him, ^aSuffer it at present: for thus it is beseeching us to fulfil all righteousness. Then he ^asuffers him.

16 But Jesus, *when* he was immersed, ascended straightway from the water: and, lo, the heavens were opened^f, and he saw *the* Spirit of God descending, as if a dove, coming upon him:

17 and, lo, a voice out of the heavens, saying, This is my beloved Son, in whom I was well pleased.

4. 1 Then was Jesus led up ^aby the Spirit into the wilderness to be tempted ^aby the devil.

2 And *when* he fasted forty days and forty nights, he afterward hungered.

3 And ^bhe *who* tempts⁶ came unto him, *and* spoke to him, If thou art *the* Son of God, speak in order that these stones should become ^aloaves of bread.⁶

4 But ^ahe answered *and* spoke, It has been written, The human shall not live upon bread alone, howbeit upon every saying going out through *the* mouth of God.

5 Then the devil receives

him unto *himself* into the holy city, and stood him upon the ^aloftiest battlement⁶ of the temple,

6 and says to him, If thou art *the* Son of God, cast thyself down: for it has been written, that He will command his ^aangels concerning thee: and upon *their* hands they shall ^abear thee up, lest at any time thou mightest stumble thy foot ^aagainst a stone.

7 Jesus was speaking to him, Again it has been written, Thou shalt not deliberately tempt *the* Lord thy God.

8 Again the devil receives him unto *himself* into an exceedingly high mountain, and shows him all the kingdoms of the world, and their glory;

9 and spoke to him, All these things will I give to thee, if assuredly thou wouldest fall down *and* worship me.

10 Then Jesus says to him, Go thy way, Satan: for it has been written, Thou shalt worship *the* Lord thy God, and to him alone shalt thou minister.

11 Then the devil ^aleaves him, and, lo, ^aangels came unto him, and were serving him.

12 But *when* he heard that John was ^adelivered up,⁶ he withdrew into Galilee.

13 And he left ^aNazareth, and came *and* resided ^ain Capernaum, ^awhich is⁶ beside the

⁶Or, prohibiting. ^fOr, Leave, or, Forgive. ^aOr, leaves, or, forgives. [†]Many MSS. add to him.

CHAPTER 4. ^aGr. under. ^bGr. the one tempting. ^cGr. breads. ^dGr. the one. ^eGr. little wing. ^fOr, messengers. ^gGr. take. ^hGr. unto. ⁱOr, suffers. ^jOr, betrayed. ^kSome MSS., Nazara. ^lGr. into.

sea, in the borders of Zabulon and Nephthalim:

14 in order that it might be fulfilled *'which was'* spoken through *Isaiah* the prophet, saying,

15 *The* *'land of Zabulon, and the* *'land of Nephthalim, by the way of the sea beyond the Jordan, Galilee of the nations,*

16 the people *'which sits'* in darkness saw great light; and to *'them who sit'* in the country and shadow of death, light sprang up to them.

17 From *'that time'* *Jesus* began to herald, and to say, Repent: for the kingdom of the heavens has drawn near.

18 But walking *'by the sea of Galilee,* he saw two brothers, *Simon* *'who is called'* *'Peter,* and *Andrew* his brother, casting a drag net into the sea: for they were fishers.

19 And he says to them, Come hither *'after me,* and I will make you fishers of humans.

20 But *'they immediately* *'left the nets, and followed him.*

21 And he advanced thence and saw other two brothers, *James* the son of *Zebedee,* and *John* his brother, in the boat with *Zebedee* their father, *'mending their nets; and he called them.*

22 But *'they immediately*

'left the boat and their father, and followed him.

23 And *Jesus* was leading about in the whole of Galilee, teaching in their synagogues, and heralding the glad message of the kingdom, and curing every disease and every *'weakness* *'among the people.*

24 And his *'fame* came away into the whole of Syria: and they brought unto him all *'them who are sick,'* *'laid up with'* various diseases and *'torments,* and *them who are* possessed by demons, and *them who are* *'lunatic,* and paralytics; and he cured them.

25 And there followed him *'immense crowds* from Galilee, and Decapolis, and Jerusalem, and Judaea, and from beyond the Jordan.

5, 1 But he saw the crowds, and ascended into the mountain: and when he sat down, his disciples came unto him:

2 and he opened his mouth, and was teaching them, saying,

3 Happy are the poor in *'spirit:* because theirs is the kingdom of the heavens.

4 Happy are *'they who mourn:'* because they themselves shall be comforted.

5 Happy are the meek: because they themselves shall inherit the earth.

6 Happy are *'they who hun-*

¹Gr. the thing. ²Heb. Isaiah. ³Gr. earth. ⁴Gr. the one sitting. ⁵Gr. the ones sitting. ⁶Gr. then. ⁷Gr. by the side of. ⁸Gr. the one said. ⁹Gr. --A piece of rock (see ch. 16, 16--18). ¹⁰Gr. behind. ¹¹Gr. the ones. ¹²Gr. suffered. ¹³Gr. repairing. ¹⁴Gr. malady; Gr. softness. ¹⁵Gr. in. ¹⁶Gr. bearing. ¹⁷Gr. the ones having badly. ¹⁸Gr. held by. ¹⁹Gr. tests. ²⁰Gr. moonstruck. ²¹Gr. many.

CHAPTER 5. ¹Gr. the Spirit.

²Gr. the ones mourning. ³Gr. the

ger and thirst" after righteousness: because they themselves shall be sufficed.

7 Happy are the merciful: because they themselves shall obtain mercy.

8 Happy are the clean in heart: because they themselves shall see God.

9 Happy are the peacemakers: because they themselves shall be called sons of God.

10 Happy are they who have been persecuted for righteousness' sake: because theirs is the kingdom of the heavens.

11 Happy are you whenever they might reproach you, and persecute you, and speak every evil thing against you falsely, for my sake.

12 Rejoice, and be glad: because great is your hire in the heavens: for thus they persecuted the prophets who were before you.

13 You are the salt of the earth: but if assuredly the salt should become insipid, with what shall it be salted? it is thenceforth good for nothing, except to be cast without and trodden under foot by humans.

14 You are the light of the world. A city situated upon top of a mountain is not able to be hid.

15 Neither do they light a lamp, and put it under the modius, howbeit upon the lampstand; and it gives light to all who are in the dwelling.

16 Thus let your light shine in front of humans, to the end that they should see your beautiful works, and glorify your Father who is in the heavens.

17 Never should you deem that I came to throw down the law, or the prophets: I came not to throw down, howbeit to fulfil.

18 For amen I say to you, Until assuredly heaven and earth should pass away, one iota or one little turn of a letter should not ever pass away from the law, until assuredly all things should become.

19 Therefore whosoever should break one of these least commandments, and teach humans thus, he shall be called least in the kingdom of the heavens: but whosoever should do and teach them, this one shall be called great in the kingdom of the heavens.

20 For I say to you, that Except assuredly your righteousness should abound more than

ones hungering and thirsting. ⁴Gr. the righteousness. ¹Or, pure, or, clear. ²Some MSS. omit themselves (in this verse only). ³Gr. the ones having been pursued. ⁴Gr. pursue. ⁵Gr. they lying. ⁶Gr. much. ⁷Gr. pursued. ⁸Gr. the ones. ⁹Gr. foolish. ¹⁰Gr. in. ¹¹Gr. yet mighty in. ¹²Gr. under. ¹³Gr. lying (or, laid) over above. ¹⁴Gr. burn. ¹⁵Gr. place. ¹⁶The Roman grain measure, containing about a peck. ¹⁷Gr. shines. ¹⁸Gr. the one. ¹⁹Or, abolish. ²⁰A Heb. word - so be it. ²¹The smallest letter of the Gr. alphabet = i. ²²Gr. horn. ²³Gr. never. ²⁴Gr. loose. ²⁵Gr. make.

the righteousness of the scribes and Pharisees, you should not ever enter into the kingdom of the heavens.

21 You heard that it was spoken to the ancients, Thou shalt not murder; but whosoever should murder, he shall be guilty in the judging.

22 But I say to you, that Every ^aone who is angry ^bwith his brother shall be guilty in the judging; but whosoever should speak to his brother, ^cRaca, shall be guilty in the council; but whosoever should speak, Fool, shall be guilty into the ^dGehenna of fire.

23 Therefore if assuredly thou mayest be ^eoffering thy gift upon the altar, and there shouldst remember that thy brother has anything against thee;

24 Leave there thy gift in front of the altar, and go thy way; first be reconciled to thy brother, and then come and ^foffer thy gift.

25 Be in good will with thy adversary quickly, ^gwhile thou art in the way with him; lest at any time the adversary should deliver thee up to the judge, and the judge to the officer, and thou shouldst be cast into prison.

26 Amen I say to thee, Thou

shouldst not ever come out thence, until assuredly thou shouldst ^hpay the last ⁱquadrans.

27 You heard that it was spoken, Thou shalt not commit adultery.

28 But I say to you, that Every ^jone who looks on ^ka woman ^lfor the purpose of desiring ^mher, committed adultery with her already in his heart.

29 But if thy right eye ⁿoffends thee, ^opluck it out, and cast it from thee; for it is profitable for thee in order that one of thy members should ^pperish, and never ^qthat thy whole body should be cast into ^rGehenna.

30 And if thy right hand ^soffends thee, ^tcut it off, and cast it from thee; for it is profitable for thee in order that one of thy members should ^uperish, and never ^vthat thy whole body should come away into ^wGehenna.

31 But it was spoken, Whoso should ^xput away ^yhis ^zwife, let him give her a ^{aa}writing of divorcement.

32 But I say to you, that Every ^{ab}one who puts away ^{ac}his ^{ad}wife, saving for the ^{ae}cause of fornication, makes her to commit adultery; and

^aOr, writers. ^bOr, the one angered. ^cA Heb. word — Worthless, or, Vain fellow. ^dA Heb. word — hell (see Rev. 21:14). ^eOr, bringing unto. ^fOr, suffer. ^gOr, bring unto. ^hOr, until whatever time. ⁱOr, betray thee. ^jOr, render. ^kOr, kodrautes, a Roman coin — about a farthing, or, a half cent. ^lOr, the one beholding. ^mOr, unto the to desire. ⁿOr, causes thee to stumble. ^oOr, take. ^pOr, be destroyed. ^qOr, hew it down. ^rOr, release. ^sOr, woman. ^tOr, divorce. ^uOr, the one releasing. ^vOr, word.

whosoever should marry a woman who has been ¹⁰put away¹¹ commits adultery.

33 Again, you heard that it was spoken to the ancients, Thou shalt not ¹¹forswear thyself, but shalt render to the Lord thy oaths.

34 But I say to you, Never to swear at all; neither ¹¹by the heaven; because it is God's throne:

35 nor ¹¹by the earth; because it is *the* footstool of his feet: nor ^{pp}by Jerusalem; because it is *the* city of the great King:

36 neither shouldst thou swear ¹¹by thy head; because thou art not able to make one hair white or black.

37 But let your word be, Yes, yes; No, no: but ⁹⁹that which is more than¹² these ¹²is out of the evil one.¹³

38 You heard that it was spoken, An eye instead of an eye, and a tooth instead of a tooth.

39 But I say to you, Never to resist ¹³the evil person:¹⁴ howbeit whoever slaps thee ¹⁰on thy right cheek, turn to him ¹¹the other also.¹⁵

40 And to him who wishes to ¹⁴be judged with thee,¹⁶ and receive thy ¹⁶coat, ¹⁵suffer to him ¹¹thy cloak also.¹⁷

41 And whoever shall im-

press thee to go one mile, ¹⁶go on¹⁷ with him two.

42 Give to him who requests of thee, and from him who wishes to borrow from thee, never shouldst thou turn away.

43 You heard that it was spoken, Thou shalt love thy neighbour; and, Thou shalt hate thy enemy.

44 But I say to you, Love your enemies, and pray on behalf of ¹¹them who persecute¹⁸ you;

45 to the end that you should become sons of your Father ¹¹who is¹⁹ in the heavens: because he makes his sun to ¹¹rise upon the evil and the good, and sends rain upon the righteous and the unrighteous.

46 For if assuredly you should love ¹¹them who love²⁰ you, what hire have you? are not ²²even the tax-collectors ²³doing the same?

47 And if assuredly you should salute your brothers only, what are you ²³doing ²²more than others? are not ²²even they of the nations ²³doing the same?

48 Therefore you shall be perfect, as your heavenly Father is perfect.

6. 1 ¹Take heed²¹ never to ²do your righteousness in front

¹⁰Or, released. ¹¹Or, perjure. ^{pp}Or, into. ⁹⁹Or, the thing abundant of. ¹²Or, comes of evil. ¹³Or, evil. ¹⁴Or, and the other. ¹⁵Or, sue thee at the law. ¹⁶Or, tunic, or, shirt. ¹⁷Or, leave, or, forgive. ¹⁸Or, and the garment. ¹⁹Or, go thy way. ²⁰Or, the ones pursuing. ²¹Or, spring up. ²²Or, the ones loving. ²³Or, and. ²⁴Or, making. ²⁵Or, abundant.

CHAPTER 6. ¹A few MSS., But take heed (or, But beware). ²¹Or, make.

of humans for the purpose of being gazed at by them: but if *you do* otherwise, you have no hire ^{with your Father} ^{who is} in the heavens.

2 Therefore whenever thou mayest ^{do} ^{mercifulness}, never shouldst thou sound a trumpet in front of thee, as even the hypocrites ^{do} in the synagogues and in the streets, to the end that they might be glorified ^{by humans}. Amen I say to you, They secure their hire.

3 But *when* thou ^{doest} ^{mercifulness}, never let thy left hand know what thy right hand ^{does}:

4 to the end that thy ^{mercifulness} may be in secret; and thy Father ^{who beholds} in secret will ^{reward} thee.

5 And whenever you may pray, you shall not be as the hypocrites: because they ^{like} to pray having stood in the synagogues and in the corners of the squares, to the end that they should appear to humans. Amen I say to you, They secure their hire.

6 But thou, whenever thou mayest pray, enter into thy ^{private room}, and shut thy door, and pray to thy Father ^{who is} in secret; and thy Father ^{who beholds} in secret will ^{reward} thee.

7 But ^{when} you pray, never should you use vain repetitions, as even they of the nations: for they think that they shall be heard ^{for their much speaking}.

8 Therefore never should you be likened to them: for ^{God} your Father knows what things you have need of before you request of him.

9 You therefore, pray you thus: Our Father ^{who art} in the heavens, Let thy name be sanctified.

10 Let thy kingdom come. Let thy wish be made to become ^{even upon earth}, as *it is* in heaven.

11 Give us this day our ^{needful} bread.

12 And ^{forgive} us our debts, as ^{we also} ^{forgave} our debtors.

13 And never shouldst thou bring us into temptation, howbeit deliver us from ^{the Evil one}.

14 For if assuredly you might ^{forgive} humans their trespasses, your heavenly Father will ^{forgive} ^{you also}.

15 But if assuredly you should never ^{forgive} humans ^{their trespasses}, neither will your Father ^{forgive} your trespasses.

16 But whenever you may fast, never become, as the hypo-

⁶Gr. beside. ⁶Gr. the one. ¹Or, alms. ⁴Gr. under. ⁶Gr. making. ¹Gr. makes. ¹Gr. the one beholding. ⁶Gr. render to. ¹Gr. friendship. ¹Gr. store-room, or, closet. ¹Gr. praying. ¹Gr. in. ¹Many MSS. omit God. ⁶Gr. and. ²Or, daily. ³Or, suffer. ²Gr. and we. ⁴Or, suffered. ⁵Or, evil. ⁶Gr. and you. ¹A few MSS. omit their trespasses.

crites, of sad countenance: for they disfigure their faces, to the end that they should appear to humans ^{to fast.} Amen I say to you, They secure their hire.

17 But thou, ^{when} thou fastest, oil thy head, and wash thy face;

18 to the end that thou shouldst never appear to humans ^{to fast,} howbeit to thy Father ^{who is} in secrecy; and thy Father ^{who beholds} in secrecy will reward thee.

19 Never lay up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break through nor steal:

21 for where thy treasure is, there thy heart will be also.

22 The lamp of the body is the eye: therefore if assuredly thy eye may be single, thy whole body shall be full of light.

23 But if assuredly thy eye may be evil, thy whole body shall be full of darkness. Therefore if the light which is in thee is darkness, how great is the darkness!

24 No one is able to be the bondservant to two lords: for either he will hate the one, and love the other; or he will cling to one, and despise the other. You are not able to be the bondservants to God and to mammon.

25 On this account I say to you, Never be anxious for your soul, what you should eat, or what you should drink; nor for your body, what you should be clothed in. Is not the soul more than nourishment, and the body than clothing?

26 Look at the birds of the heaven, because they do not sow, nor reap, nor gather into storehouses; and your heavenly Father nourishes them. Are you not rather of more value than they?

27 But who out of you by being anxious is able to add one cubit to his stature?

28 And why are you anxious concerning clothing? Learn the lesson from the lilies of the field, how they grow; they toil not, neither do they spin:

29 but I say to you, that not even Solomon in all his glory was arrayed as one of these.

30 But if God thus attires the grass of the field, which this day is, and to-morrow

^pGr. fasting. ^qGr. lave. ^rGr. treasure. ^sGr. whither. ^tOr, disfigure. ^uGr. dig. ^vGr. thieve. ^wGr. will be and thy heart. ^xA very few MSS. omit therefore. ^yGr. much. ^zGr. or. ^{aa}Gr. different one. ^{ab}A Syriac word = wealth, or, riches. ^{ac}A few MSS. omit or what you should drink. ^{ad}Gr. Be-hold in into. ^{ae}Or, barns. ^{af}Gr. upon. ^{ag}Gr. down, or, thoroughly. ^{ah}Or, labour. ^{ai}Gr. neither. ^{aj}Gr. this day being.

"is cast" into an oven, will he not much rather *attire* you, O you of little belief?

31 Therefore never should you be anxious, saying, What should we eat, or what should we drink, or *in* what should we be arrayed?

32 For after all these things the nations are seeking: for your heavenly Father knows that you need all these things.

33 But seek you first his kingdom and righteousness; and all these things shall be added to you.

34 Therefore never should you be anxious ²²for the morrow; for the morrow shall be anxious ²³for itself. Enough to the day is its badness.

7, 1 Never ¹judge, in order that you never should be ²judged.

2 For in what judgment you ¹judge, you shall be ²judged; and in what measure you measure, it shall be measured to you.

3 But why beholdest thou the mote ⁴"which is" in thy brother's eye, but contemplatest not the beam in thy own eye?

4 Or how wilt thou speak to thy brother, ³Suffer me, I will cast out the mote out of thy eye; and, lo, the beam is in thy own eye?

5 Thou hypocrite, first cast out the beam out of thy own eye, and then shalt thou behold clearly to cast out the mote out of thy brother's eye.

6 Never should you give ⁵that *which is* holy" to the dogs, neither cast your pearls in front of the hogs, lest at any time they ⁶"should trample" them ⁷"under their feet, and turn and rend you.

7 Request, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you:

8 for every ⁴one who requests" receives; and ⁵he who seeks" finds; and to ⁶him who knocks" it shall be opened.

9 Or what human is *there* out of you, of whom his son shall request bread, will he ⁸ever give him a stone?

10 Or shall he request ⁹"a fish also," will he ¹⁰ever give him a serpent?

11 Therefore if you, being evil, know *how* to give good ⁴gifts to your ⁵bearns, *by* how much rather will your Father ⁶who is" in the heavens give good things to ⁷them who request" of him?

12 Therefore all things as many as assuredly you may wish in order that humans may ¹¹do to you, thus ¹²do ¹³you also"

¹ Gr. being cast. ²² Gr. into. ²³ Gr. of itself. ²⁴ Gr. the one. ²⁵ Gr. Leave, or, Forgive. ²⁶ Or, sue at law. ²⁷ Or, sued at law. ²⁸ A few MSS., will trample. ²⁹ Gr. in. ³⁰ Gr. the one requesting. ³¹ Gr. the one seeking. ³² Gr. the one knocking. ³³ Gr. The answer Never is implied. ³⁴ Gr. and a fish. ³⁵ Or, donations. ³⁶ Or, bairns. ³⁷ Gr. the ones requesting. ³⁸ Gr. make. ³⁹ Gr.

to them: for this is the law and the prophets.

13 Enter through the narrow gate: because wide is the gate, and broad is the way, ¹which leads² away into destruction, and many are ³they who enter⁴ through it:

14 because narrow is the gate, and ⁵full of affliction⁶ is the way, ¹which leads² away into life, and few are ⁷they who find⁸ it.

15 ⁹Beware of¹⁰ false prophets, whoever come unto you in sheep's clothing, but inwardly they are ¹¹ravenous wolves.

16 You shall ¹²fully know¹³ them from their fruits. Do they ¹⁴ever at all collect grapes from thorns, or figs from thistles?

17 Thus every good tree ¹⁵bears beautiful ¹⁶fruit, but the rotten tree ¹⁷bears evil ¹⁸fruit.

18 A good tree is not able to ¹⁹bear evil ²⁰fruit, nor a rotten tree to ²¹bear beautiful ²²fruit.

19 Every tree ²³which never bears²⁴ beautiful fruit is ²⁵hewn down, and cast into the fire.

20 So then at least from their fruits you shall ²⁶fully know²⁷ them.

21 Not every ²⁸one who says²⁹ to me, Lord, Lord, shall enter into the kingdom of the heavens; howbeit ³⁰he who does³¹ the

wish of my Father ³²who is³³ in the heavens.

22 Many will speak to me in that day, Lord, Lord, did we not prophesy in thy own name? and in thy own name cast out demons? and in thy own name ³⁴do many ³⁵mighty works³⁶?

23 And then will I confess to them, that I neither at any time knew you: depart from me, you ³⁷who work³⁸ iniquity.

24 Therefore every ³⁹one who ever hears these words of mine, and ⁴⁰does them, shall be likened to a prudent man, whoever built his dwelling upon the rock.

25 And the rain descended, and the rivers came, and the winds blew, and ⁴¹beat upon⁴² that dwelling; and it fell not: for it had been ⁴³founded upon the rock.

26 And every ⁴⁴one who hears⁴⁵ these words of mine, and never ⁴⁶does them, shall be likened to a foolish man, whoever built his dwelling upon the sand.

27 And the rain descended, and the rivers came, and the winds blew, and ⁴⁷dashed against that dwelling; and it fell: and its fall was great.

28 And it ⁴⁸took place⁴⁹, when Jesus ⁵⁰ended these words, the

¹Gr. the one leading. ²Gr. the ones entering. ³Gr. having been afflicted. ⁴Gr. the ones finding. ⁵Or, Take heed from. ⁶Or, rapacious, or, extortioners. ⁷Or, recognize. ⁸Gr. makes. ⁹Gr. fruits. ¹⁰Gr. make (A few MSS., bring). ¹¹Gr. never making. ¹²Or, cut out. ¹³Gr. the one saying. ¹⁴Gr. the one making. ¹⁵Gr. powers, or, miracles. ¹⁶Gr. the ones working. ¹⁷Gr. fell against. ¹⁸Gr. founded. ¹⁹Gr. the one hearing. ²⁰Gr. making. ²¹Gr. stumbled. ²²Gr. became. ²³Or, finished.

crowds were astounded ⁴⁴at his doctrine:

29 For he was teaching them as *one* having authority, and not as their scribes.

8, 1 But *when* he descended from the mountain, many crowds followed him.

2 And, lo, a leper came unto him, and was worshipping him, saying, Lord, if assuredly thou mayest wish, thou art able to cleanse me.

3 And he stretched forth his hand, and touched him, saying, I wish it; be thou cleansed. And immediately his leprosy was cleansed.

4 And Jesus says to him, See, never shouldst thou speak to a single one; howbeit go thy way, show thyself to the priest, and offer the gift which Moses ordained, ^bfor a testimony to them.

5 But *when* he entered into Capernaum, there came unto him a captain, ¹beseeching him,

6 and saying, Lord, my servant-boy ^alies at home'' paralysed, dreadfully tested.

7 And he says to him, I will come and cure him.

8 But the captain answered and was speaking, Lord, I am not ^cworthy in order that thou shouldst enter under my roof: howbeit only speak with a word,

and my servant-boy shall be healed.

9 For 'I also'' am a human ^earranged under authority, having soldiers under myself: and I say to this *one*, Go, and he goes; and to another, Come, and he comes; and to my bond-servant, ^fDo this, and he ^gdoes it.

10 But *when* Jesus heard it, he marvelled, and spoke to ^hthem *who are''* following, Amen I say to you, ⁱNot even'' in Israel found I so great belief.

11 But I say to you, that Many shall come from ^kthe east and west'' and ^lrecline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens:

12 but the sons of the kingdom shall ^mbe cast'' forth into the outer darkness: there shall ⁿthere be weeping and gnashing of teeth.

13 And Jesus spoke to the captain, Go thy way; as thou believedst, let it be made to become to thee. And the servant-boy was healed in that hour.

14 And *when* Jesus came into the dwelling of Peter, he saw his mother-in-law ^olying down, and sick of a fever.

15 And he touched her hand, and the fever ^pleft her: and she ^qarose, and was serving him.

16 But *when* evening became,

⁴⁴Gr. upon.

CHAPTER 8. ^aGr. bring unto. ^bGr. into. ^cGr. ruler (or, commander) of a hundred men = Latin centurion. ^dOr, comforting. ^eGr. has been cast down in the dwelling. ^fGr. sufficient. ^gGr. and I. ^hMany MSS. omit arranged. ⁱGr. Make. ^jGr. makes. ^kGr. the ones. ^lGr. Neither. ^mGr. easts and wests. ⁿGr. lean back. ^oA very few MSS. come. ^pGr. having been cast down. ^qOr, suffered. ^rOr, was raised up.

they brought unto him many *who were* possessed by demons: and he cast out the spirits *with* a word, and cured all *who were sick*:"

17 To the end that it might be fulfilled *which was* spoken through *Esaias* the prophet, saying, He himself received our *infirmities*, and carried our diseases.

18 But *when* Jesus saw *crowds* about him, he bade to *depart unto* the *other side*."

19 And one, a scribe, came unto him, and spoke to him, Teacher, I will follow thee, whithersoever thou mayest go.

20 And Jesus says to him, The foxes have burrows, and the birds of the heaven nests; but the Son of the human has not where he may couch *his head*.

21 But a different *one* of [the disciples] spoke to him, Lord, permit me first to come away and bury my father.

22 But Jesus says to him, Follow me, and *leave the dead* to bury *their own* dead.

23 And *when* he embarked *in* the boat," his disciples followed him.

24 And, lo, *there* became a great earthquake in the sea, so that the boat is being covered

by the waves; but he himself was sleeping.

25 And they came unto him, and raised him up, saying, Lord, save, we *perish*.

26 And he says to them, Why are you cowardly, O you of little belief? Then he arose, and rebuked the winds and the sea, and *there* became a great calm.

27 But the humans marvelled, saying, What manner of *man* is this, that *even* the winds and the sea obey him?

28 And *when* he came *to* the *other side*" into the country of the Gadarenes, *there* met him two possessed by demons, coming forth out of the tombs, exceedingly fierce, so that never *could any one pass*" through that way.

29 And, lo, they cried out, saying, What *have we to do with thee*," O Son of God? camest thou here to test us *before the season*?

30 But *there* was far from them a herd of many hogs feeding.

31 But the deities were *beseeching* him, saying, If thou castest us out, commission us into the herd of hogs.

32 And he spoke to them, Go your way. But they came forth, and came away into the hogs: and, lo, all the herd

^aGr. the ones having badly. ^bGr. the thing. ^cHeb. Isaias. ^dOr, weaknesses. ^eMany MSS., many crowds. ^fGr. come away into. ^gOr, beyond. ^hGr. come away. ⁱMany MSS., his disciples. ^jOr, suffer. ^kGr. the of themselves. ^lSome MSS., a boat. ^mGr. under. ⁿOr, are being destroyed. ^oGr. and. ^pGr. to be mighty any one to pass. ^qGr. to us and to thee.

rushed down ^a"a steep place" into the sea, and died in the waters.

33 But ^{they who fed}"them fled, and came away into the city, and reported ^{everything}"everything, and ^{what was done to them who were}"what was done to them who were" possessed by demons.

34 And, lo, all the city came forth ^{to meet}"to meet" Jesus: and ^{when they saw him}"when they saw him, they ^{besought him}"besought him to the end that he would pass on from their borders.

9. 1 And he embarked ^{in a boat, and crossed over, and came into his own city.}

2 And, lo, they were bringing unto him a paralytic, ^{lying upon a couch}"lying upon a couch: and Jesus saw their belief and spoke to the paralytic, Be of good cheer, ^{bear}"bear; thy sins are forgiven.

3 And, lo, ^{some of the scribes spoke within themselves, This man blasphemeth.}

4 And Jesus ^{saw their devices, and spoke, To what end are you devising evil things in your hearts?}

5 For which is easier, to speak, Thy sins are forgiven: or to speak, ^{Arise, and walk?}

6 But in order that you may know that the Son of the human has authority upon the earth to forgive sins, then he says to the paralytic, Arise,

and take up thy couch, and go thy way into thy house.

7 And he arose, and came away into his house.

8 But ^{when the crowds saw it, they were afraid, and glorified God, who gave such authority to humans.}

9 And Jesus passes along thence, and saw a human, ^{called Matthew, sitting at the tax office; and he says to him, Follow me. And he stood up, and followed him.}

10 And it ^{took place, as he reclines at table}"took place, as he reclines at table" in the dwelling, ^{lo, even}"lo, even" many tax-collectors and sinners came and were reclining with Jesus and his disciples.

11 And the Pharisees saw it, and were saying to his disciples, On what account does your Teacher eat with tax-collectors and sinners?

12 But he heard it, and spoke, ^{They who are well}"They who are well" have not need of a physician, howbeit ^{they who are sick.}"they who are sick."

13 But go and learn what this is, I wish mercy, and not sacrifice: for I came not to call the righteous, howbeit sinners.

14 Then are coming unto him the disciples of John, saying, On what account are we and the Pharisees fasting, but thy disciples are not fasting?

15 And Jesus spoke to them,

^aGr. the precipice. ²Gr. the ones feeding. ⁸Gr. all things. ⁹Gr. the things of the ones. ¹⁰Gr. into meeting. ¹¹Gr. comforted. CHAPTER 9. ¹Gr. into. ²Gr. having been cast. ³Gr. bairn. ⁴Gr. certain. ⁵Gr. among; Gr. in. ⁶Some MSS., knew. ⁷Gr. rise up. ⁸Gr. said. ⁹Gr. upon. ¹⁰Gr. became of him reclining. ¹¹Gr. and, lo (A few MSS. omit and). ¹²Gr. The ones being mighty. ¹³Gr. the ones having badly. ¹⁴Many MSS. add oft.

Are the sons of the bridechamber ^{ever} able to mourn, as long as the bridegroom is with them? But days shall come, whenever the bridegroom should be taken away from them, and then they will fast.

16 But no one ^{puts} a piece of 'unshrunk cloth upon an old garment; for its fulness takes from the garment, and a worse 'rent becomes.

17 Neither do they ^{put} 'fresh wine into old skin bottles: but if otherwise, the skin bottles burst, and the wine is poured out, and the skin bottles ^{perish}: howbeit they ^{put} 'fresh wine into new skin bottles, and both are preserved.

18 While he is talking these things to them, lo, a ruler ^{came} unto him, ^{and} was worshipping him, saying, ^{that} My daughter ^{just now} deceased, howbeit come ^{and} lay thy hand upon her, and she shall live.

19 And Jesus arose, ^{and} ^{followed} him, and ^{so did} his disciples.

20 And, lo, a woman, having an issue of blood twelve years, came unto him from behind, and touched the hem of his 'garment:

21 for she was saying ^{within} herself, If assuredly I should only touch his 'garment, I shall be saved.

22 'But Jesus turned' and

saw her, ^{and} spoke, Be of good cheer, daughter; thy belief has saved thee. And the woman was saved from that hour.

23 And ^{when} Jesus came into the ruler's dwelling, and saw the pipers, and the crowd making an uproar,

24 he was saying, Withdraw: for the maiden did not die, howbeit she is sleeping. And they were laughing at him.

25 But when the crowd was ^{put} forth, he entered in, ^{and} took hold of her hand, and the maiden ^{arose}.

26 And this fame came forth into that whole 'land.

27 And ^{when} Jesus passes along thence, there followed him two blind men, crying out, and saying, Have mercy on us, O Son of David.

28 But ^{when} he came into the dwelling, the blind men came unto him: and Jesus says to them, Do you believe that I am able to do this? They say to him, Yes, Lord.

29 Then he touched their eyes, saying, According to your belief let it be made to become to you.

30 And their eyes were opened. And Jesus strictly charged them, saying, See, never let a single one know it.

31 But they came forth, ^{and} 'spread abroad his fame' in that whole 'land.

³¹Gr. The answer Never is implied. ⁴Gr. casts upon. ⁵Or, unfilled. ¹Gr. division. ²Gr. cast. ³Gr. young. ⁶Or, are destroyed. ⁷Many MSS., entered. ⁸A few MSS. omit that. ⁹Or, at present. ¹⁰Gr. place. ¹¹A few MSS., was following. ¹²Or, cloak. ¹³Gr. in. ¹⁴A few MSS., But the one turned. ¹⁵Gr. cast out. ¹⁶Or, was raised up. ¹⁷Gr. earth. ¹⁸Gr. spread him abroad.

32 But *'as they are'* coming forth, lo, they brought unto him a dumb *man* possessed by a demon.

33 And *when* the demon was cast out, the dumb talked: and the crowds marvelled, saying, It *'never at any time appeared thus in Israel.*

34 But the Pharisees were saying, He casts out demons *'by the prince'* of the demons.

35 And Jesus was leading about all the cities and the villages, teaching in their synagogues, and heralding the glad message of the kingdom, and curing every disease and every *'malady.*

36 But *when* he saw the crowds, he was moved with compassion concerning them, because they were harassed and *'scattered abroad,'* as if sheep never having a shepherd.

37 Then he says to his disciples, The harvest indeed is *'plenteous,* but the workers *are* few;

38 therefore supplicate the Lord of the harvest, to the end that he should *'send out workers* into his harvest.

10, 1 And he called unto *him* his twelve disciples, *and* gave them authority over unclean spirits, *'so as'* to cast them out, and to cure every disease and every *'malady.*

2 But the names of the twelve commissioners are these: *The first, Simon, 'who is called'* *'Peter,* and Andrew his brother; and James the *son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the tax-collector; James the *son* of Alphaeus, and Thaddeus;

4 Simon the *'Cananean,* and Judas Iscariot, who *'also* *'betrayed him.'*

5 These twelve Jesus commissioned, *and* charged them, saying, Never should you *'go off'* into a way of the nations, and into a city of Samaritans never should you enter:

6 but go rather unto the *'lost sheep'* of the house of Israel.

7 But *'as you go,'* herald, saying, that The kingdom of the heavens has drawn near.

8 Cure the sick, *'raise the dead,* cleanse the lepers, cast out demons: *'freely you received,* *'freely give.*

9 Never should you possess gold, nor silver, nor copper *'in your girdles;*

10 never a pouch *'for the way,* nor two *'coats,* nor shoes, nor a staff: for the worker *is* worthy of his nourishment.

11 But into whatsoever city or village you should enter, investigate who in it is worthy; and there abide until

¹Gr. of them. ²Gr. neither. ³Gr. hurled down. (see ch. 4, 23).

CHAPTER 10. ⁴Gr. so that.

⁵Or, weakness (see ch. 4, 23). ⁶Gr. the one said. ⁷Gr. — A piece of rock (see ch. 16, 16–18). ⁸Some MSS., Cananite. ⁹Gr. and. ¹⁰Or, delivered him up. ¹¹Gr. come away. ¹²Gr. sheep the ones having been lost (or, destroyed). ¹³Gr. going. ¹⁴Or, raise up. ¹⁵Or, gratuitously. ¹⁶Or, for; Gr. into. ¹⁷Gr. into. ¹⁸Gr. tunics, or, shirts.

assuredly you should come out *thence*.

12 But ¹when you enter'' into the dwelling, salute it.

13 And if assuredly the dwelling may indeed be worthy, let your peace come upon it: but if assuredly it may never be worthy, let your peace return [†]upon you.

14 And whoso should never accept you, nor hear your words, ¹when you come'' forth outside of that dwelling or city, shake off the dust of your feet.

15 Amen I say to you, It shall be more [‡]tolerable for *the* [¶]land of Sodom and Gomorrah in the day of judging, [¶]than for that city.

16 Lo, I commission you as sheep in *the* midst of wolves: therefore become prudent as serpents, and unmixed as doves.

17 But [¶]beware of'' humans: for they will [†]deliver you up'' to councils, and in their synagogues they will scourge you;

18 but you shall be led [¶]also before'' governors and kings for my sake, [†]for a testimony to them and the nations.

19 But whenever they should [†]deliver you up, never should you be anxious how or what you should talk: for it shall be given to you in that hour what you should talk.

20 For you are not [¶]they who

talk, howbeit *it is* the Spirit of your Father [¶]which talks'' in you.

21 But a brother will [¶]deliver up'' a brother to death, and a father a [¶]bearn; and bearns'' will stand up [†]against parents, and put them to death.

22 And you shall be hated [¶]by all on account of my name: but [¶]he who endured [†]to the end, this one shall be saved.

23 But whenever they may [¶]persecute you in this city, flee into the different one: for amen I say to you, you might not [¶]ever [¶]finish the cities of Israel, until the Son of the human should come.

24 A disciple is not above the teacher, nor a bondservant above his lord.

25 *It is* enough for the disciple in order that he should become as his teacher, and the bondservant as his lord. If they surnamed the master of the house [†]Beelzebub, by how much rather *will they* surname them of his household?

26 Therefore never should you fear them: for *there is* nothing [¶]covered, which shall not be [¶]revealed; and hid, which shall not be known.

27 That which I say to you in the dark, speak in the light: and that which you hear [†]in

¹Gr. entering. [†]Most MSS., unto. ¹Gr. coming. [‡]Or, forbearable.
[¶]Gr. earth. [¶]Gr. or. [¶]Or, take heed from. [†]Or, betray you. [¶]Gr.
and upon. [¶]Gr. the ones talking. [¶]Gr. the one talking. [¶]Or, betray.
[¶]Gr. bairn; and bairns. [¶]Gr. upon. [¶]Gr. under. [¶]Gr. the one. [¶]Gr.
pursue. [¶]Gr. never. [¶]Or, end. [¶]A few MSS., Beelzebub. [¶]Gr. having
been covered. [¶]Gr. discovered.

the ear, herald upon the house-tops.

28 And never should you fear¹ from them *who kill*² the body, but *are* never able³ to kill the soul; but rather fear *him who is able*⁴ to destroy both soul and body in *Ge-henna*.

29 Are not two sparrows sold for *an assarion*?⁵ and one out of them shall not fall upon the *ground* without your Father.

30 But *even* the hairs of your head are all *numbered*.

31 Therefore never fear, you are of more value than many sparrows.

32 Therefore every *one* who-ever shall confess *that he is* in me in front of humans, *I also*⁶ will confess *that I am* in him in front of my Father *who is*⁷ in the heavens.

33 But whoever assuredly should deny me in front of humans, *I also*⁸ will deny him in front of my Father *who is*⁹ in the heavens.

34 Never should you deem that I came to cast peace upon the earth: I came not to cast peace, howbeit a sword.

35 For I came to *set* a human at variance¹⁰ against his father, and a daughter against her mother, and a *daughter-in-law* against her mother-in-law:

36 and the human's enemies shall be they of his *own* household.

37 *He who friendships*¹¹ father or mother above me is not worthy of me; and *he who friendships*¹² son or daughter above me is not worthy of me.

38 And he who receives not his cross, and follows *after* me, is not worthy of me.

39 *He who found* his soul shall *lose* it: and *he who lost* his soul for my sake shall find it.

40 *He who accepts*¹³ you accepts me, and *he who accepts*¹⁴ me accepts *him who* commissioned me.

41 *He who accepts*¹⁵ a prophet in the name of a prophet shall receive a prophet's hire; and *he who accepts*¹⁶ a righteous man in the name of a righteous man shall receive a righteous man's hire.

42 And whosoever should give to drink *unto* one of these little ones a cup of cool water only, *in the name* of a disciple, amen I say to you, he should not *ever* *lose* his hire.

11, 1 And it *took place*¹⁷, when Jesus *finished* appointing to his twelve disciples, he passed on thence to teach and to herald in their cities.

2 But *when* John heard in the

1 Many MSS., never fear. 2 Gr. the ones killing. 3 Gr. never being able. 4 Gr. the one being able. 5 See ch. 5, 22. 6 A Roman coin—about a penny, or, two cents. 7 Gr. having been numbered. 8 Gr. and I. 9 Gr. divide in two a human. 10 Gr. bride. 11 Gr. The one friendship. 12 Gr. the one friendship. 13 Gr. behind. 14 Gr. The one. 15 Gr. destroy. 16 Gr. destroyed. 17 Gr. The one accepting. 18 Gr. the one accepting.

CHAPTER 11. 1 Gr. became. 2 Gr. ended.

jail the works of the Anointed, he sent through his disciples,

3 and spoke to him, Art thou ^bhe *who comes*," or may we expect a different one?

4 And Jesus answered and spoke to them, Go and report to John what things you hear and behold:

5 the blind ^creceive sight," and the lame walk, lepers are cleansed, and the deaf hear, and the dead ^dare raised up," and the poor ^ehave the glad message announced to them."

6 And happy is he, whosoever should never be offended in me.

7 But ^fwhile these are going," Jesus began to say to the crowds concerning John, What came you out into the wilderness to gaze at? a reed shaken ^gby the wind?

8 Howbeit what came you out to see? a human attired in soft clothing? Lo, ^hthey who wear" the soft clothing are in kings' houses.

9 Howbeit what came you out ⁱfor? to see a prophet? yes, I say to you, and more abundantly ^jthan a prophet.

10 This is he concerning whom it has been written, Lo, I commission my ^kmessenger before thy face, who shall furnish thy way in front of thee.

11 Amen I say to you, ^lAmong them who are begotten of women there has not ^marisen a greater

ⁿthan John the immerser: but ^ohe *who is least*" in the kingdom of the heavens is greater ^pthan he."

12 But from the days of John the immerser until at present the kingdom of the heavens suffers violence, and the violent snatch it away.

13 For all the prophets and the law prophesied until John:

14 and if you wish to accept ^qhim, he himself is ^r"Elias," who is about" to come.

15 ^sHe who has" ears ^tto hear," let him hear.

16 But to what shall I liken this generation? It is like to children sitting in the markets, ^uwho voice unto the different ones,

17 and say, We piped to you, and you did not dance; we lamented, and you did not bewail.

18 For John came neither eating nor drinking, and they say, He has a demon.

19 The Son of the human came eating and drinking, and they say, Lo, a gluttonous human, and a wine-drinker, a friend of tax-collectors and sinners. And wisdom was justified ^vby her ^wworks.

20 Then he began to reproach the cities in which the most of his ^xmiracles became, because they repented not.

21 Woe to thee, Chorazin! woe to thee, Bethsaida! because

^bGr. the one coming. ^cGr. look up, or, behold again. ^dGr. arise. ^eGr. are evangelized. ^fGr. of these going. ^gGr. under. ^hGr. the ones wearing. ⁱGr. of. ^jGr. angel. ^kGr. In. ^lGr. been raised up. ^mGr. the one less. ⁿGr. of him. ^oGr. it. ^pHeb. Elijah. ^qGr. the one being about. ^rGr. The one having. ^sA very few MSS. omit to hear. ^tGr. which. ^uGr. from. ^vMany MSS., bears (or, bairns). ^wGr. powers.

if the 'miracles, which became in you, became in Tyre and Sidon, they 'would have'' repented of old in sackcloth and ashes.

22 Nevertheless I say to you, It shall be more 'tolerable for Tyre and Sidon in the day of judging, 'than for you.

23 And thou, Capernaum, shalt thou 'ever be exalted 'unto heaven? Thou shalt be made to descend 'unto the grave: because if the 'miracles, which became in thee, were made to become in Sodom, it 'would have'' abode up to this day.

24 Nevertheless I say to you, that It shall be more 'tolerable for the 'land of Sodom in the day of judging, 'than for thee.

25 In that season Jesus answered and spoke, I confess out to thee, O Father, Lord of heaven and earth, because thou hiddest these things from the wise and understanding, and thou revealedst them to infants.

26 Yes, the Father, because thus it became good pleasure in front of thee.

27 All things were delivered up to me 'by my Father: and no one 'fully knows'' the Son, except the Father; nor does any one 'fully know'' the Father, except the Son, and he to

whomsoever the Son may intend to reveal him.

28 Come hither unto me, all 'who labour and have been burdened,' and I will repose you.

29 Take my yoke upon you, and learn from me; because I am meek and 'lowly in heart: and you shall find repose to your souls.

30 For my yoke is kind, and my burden is light.

12, 1 In that season Jesus went on the 'sabbath day through the grainfields; but his disciples hungered, and began to pluck heads of grain, and to eat.

2 But the Pharisees saw it, and spoke to him, Lo, thy disciples 'do that which it is not lawful to 'do 'on the sabbath.

3 But he spoke to them, 'Have you not read'' what David 'did, when he hungered, and 'they who were'' with him?

4 How he entered into the house of God, and 'they ate'' the 'shewbread, which it was not lawful for him to eat, nor for 'them who were'' with him, except for the priests alone?

5 Or 'have you not read'' in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6 But I say to you, that 'One

*Gr. assuredly. †Gr. forbearable. ‡Gr. or. §Gr. The answer Never implied. ¶Gr. until. **Gr. earth. ††Gr. recognises. ‡‡Gr. recognise. §§Gr. the ones labouring and having been burdened. ¶¶Gr. humble. †††Gr. the ones labouring and having been burdened. ‡‡‡Gr. make. §§§Gr. in. ¶¶¶Gr. Read you not, or, Did you not read. ††††Gr. made. ‡‡‡‡Gr. the ones. §§§§Gr. Many MSS. he ate. ¶¶¶¶Gr. breads of the placing-before (or, purpose). †††††Gr. read you not, or, did you not read. ‡‡‡‡‡Gr. A greater thing of.

greater than" the temple is here.

7 But if you had known what ¹this means," I wish mercy, and not sacrifice, you would not have ¹proscribed the guiltless.

8 For the Son of the human is Lord of the sabbath.

9 And he passed on thence, and came into their synagogue:

10 and, lo, *there was* a human having a ²withered hand. And they ³interrogated him, saying, ⁴"Is it" lawful to cure *on* the sabbath *day*? in order that they might accuse him.

11 But ¹he spoke to them, What human shall *there* be out of you, who shall have one sheep, and if assuredly this should fall into a ditch *on* the sabbath *day*, will he not take hold of it, and raise *it* up?

12 Therefore *by* how much is a human of more value than a sheep! so that it is lawful to ¹do beautifully *on* the sabbath *day*.

13 Then he says to the human, Stretch forth thy hand. And he stretched *it* forth; and it was restored ¹sound, as the other.

14 But the Pharisees came out *and* ¹"held a council" against him, to the end that they might destroy him.

15 But Jesus knew *it*, and

withdrew thence: and many[†] followed him, and he cured them all;

16 and ¹charged them in order that they should never make him manifest:

17 in order that it might be fulfilled ¹"which was" spoken through ¹Esaiahs the prophet, saying,

18 Lo, my boy whom I selected; my beloved [†]with whom" my soul was well pleased: I will ¹put my Spirit upon him, and he shall report judging to the nations.

19 He shall not strive, nor clamour; neither shall any *one* hear his voice in the squares.

20 A ¹crushed reed" he will not fracture, and ¹smoking flax he will not quench, until assuredly he should cast forth judging into victory.

21 And *in* his name shall *the* nations hope.

22 Then was brought unto him *one* possessed by a demon, blind and dumb: and he cured him, so that the dumb *one* ¹"is talking and beholding."

23 And all the crowds were astonished, and were saying, Is this *one* ¹ever at all the Son of David?

24 But the Pharisees heard *it*, and spoke, This *one* does not cast out demons, except ¹by Beelzebub ¹"prince of the demons."

¹Gr. it is. ¹Or, sentenced. ²Or, dry. ³Or, expressly asked. ⁴Gr. If it is. ¹Gr. the one. ²Or, healthy. ³Gr. received consultation. ⁴Many MSS. add crowds. ⁵Gr. rebuked. ⁶Gr. the thing. ⁷Heb. Isalah. ⁸Most MSS. into whom. ⁹Gr. place. ¹⁰Gr. reed having been crushed. ¹¹Or, smouldering. ¹²Gr. to talk and behold. ¹³Gr. The answer Never is implied. ¹⁴A few MSS., Bezebul. ¹⁵Or, ruler.

25 But he, knowing their devices, spoke to them, Every kingdom parted against itself is desolated; and every city or dwelling parted against itself shall not be made to stand.

26 And if Satan casts out Satan, he was parted ^{as regards} himself; how therefore shall his kingdom be made to stand?

27 And if I ^{by} Beelzebub cast out demons, ^{by whom} do your sons cast *them* out? On this account they themselves shall be your judges.

28 But if I ^{by the} Spirit of God cast out demons, so then the kingdom of God ^{is come unto} you.

29 Or how is any *one* able to enter into the dwelling of the mighty *one*, and plunder his ^{goods}, except assuredly he should first bind the mighty *one*? and then he will plunder his dwelling.

30 ^{He who} is never ^{with me} against me; and ^{he who} never gathers ^{with me} scatters.

31 On this account I say to you, ^{All sin and} blasphemy shall be forgiven to humans; but the ^{blasphemy of the} Spirit shall not be forgiven.

32 And whosoever should speak a word against the Son of the human, it shall be forgiven him; but whosoever should speak against the Holy

Spirit, it shall not ^{ever} be forgiven him, neither in this age, nor in the *one* about to be.

33 ^{Either} make the tree beautiful, and its fruit beautiful; or make the tree rotten, and its fruit rotten: for the tree is known ^{by its} fruit.

34 O ^{progeny of} vipers, how are you, being evil, able to talk good things? for out of the abundance of the heart the mouth talks.

35 The good human out of the good treasure casts out good things: and the evil human out of the evil treasure casts out evil things.

36 But I say to you, that Every idle saying which humans shall talk, they shall render ^{account} concerning it in the day of judging.

37 For out of thy words thou shalt be justified, and out of thy words thou shalt be ^{proscribed}.

38 Then ^{some of the} scribes and Pharisees answered him, saying, Teacher, we wish to see a sign from thee.

39 But ^{he} answered *and* spoke to them, An evil and adulterous generation seeks after a sign; and no sign shall be given to it, except the sign of ^{Jonas the} prophet.

40 For as even ^{Jonas was in} the belly of the ^{sea-monster} three days and three nights;

^{Gr.} upon. ^{Gr.} anticipated upon. ^{Gr.} vessels. ^{Gr.} The *one* never being. ^{Gr.} the *one* never gathering. ^{Gr.} Every. ^{Gr.} defa-
mation. ^{Many MSS.} add to humans. ^{Gr.} never. ^{Gr.} Or. ^{Gr.} out of the. ^{Gr.} begetments. ^{Gr.} a word. ^{Gr.} certain. ^{Heb.} Jonah. ^{Or.} huge fish.

thus shall the Son of the human be in the heart of the earth three days and three nights.

41 ^a*The men of Nineveh* shall stand up in the judging with this generation, and condemn it: because they repented ^{at} the proclamation of ^{ee}Jonas; and, lo, *one* ^{hh}greater than ^{ee}Jonas is here.

42 The queen of the south shall ^{arise} in the judging with this generation, and condemn it: because she came out of the ^{utmost} parts of the earth to hear the wisdom of Solomon; and, lo, *one* ^{hh}greater than ^{ee}Solomon is here.

43 But whenever the unclean spirit might come out from the human, it comes through waterless places seeking repose, and does not find it.

44 Then it says, I will return into my house whence I came out; and *when it came*, it finds it ^{vacant}, swept, and adorned.

45 Then it goes, and receives along with itself seven different spirits more evil than itself, and they entered *in and* reside there: and the last *state* of that human becomes worse than the first. Thus shall it be ^{also} to this evil generation.

46 While he is yet talking to the crowds, lo, his mother and his brothers had stood without, seeking to talk to him.

47 But ^{he} answered *and* spoke to him *who* ^{told} him, 48 Who is my mother? and who are my brothers?

49 And he stretched forth his hand ^{over} his disciples, *and* spoke, Lo, my mother and my brothers!

50 For whoever assuredly should ^{do} the wish of my Father ^{who is} in the heavens, he himself is my brother, and sister, and mother.

13, 1 In that day Jesus ^{came out of} the dwelling, *and* was sitting by the sea side.

2 And many crowds were gathered unto him, so that he ^{embarked in} a boat, ^{and} sat; ^{and} all the crowd had stood upon the shore.

3 And he talked many things to them in comparisons, saying, Lo, ^{a sower} came forth to sow;

4 and ^{while he sows}, ^{some seeds} indeed fell by the way side, and the birds came and devoured them.

5 But others fell upon the rocky places, where they were not having much earth: and immediately they sprang up, on account of ^{their} never having depth of earth:

6 but *when the sun sprang up*, they were scorched; and on account of ^{never having} root, they ^{withered away}.

^{ff}*Gr.* Men Ninevites. ^{ee}*Or.* for; *Gr.* into. ^{hh}*Gr.* more of. ⁱⁱ*Or.* be raised up. ^{jj}*Gr.* beyonds. ^{kk}*Gr.* being at leisure, having been swept, and having been adorned. ^{ll}*Gr.* and. ^{mm}*Gr.* says to.

CHAPTER 13. ^a*A few MSS.*, came forth out of; ^{many MSS.}, came forth from. ^b*Gr.* stepped in into. ^c*Gr.* to sit down. ^d*Or.* he who sows; *Gr.* the one sowing. ^e*Gr.* in the him to sow. ^f*Gr.* what ones. ^g*Gr.* whither. ^h*Gr.* the never to have. ⁱ*Or.* were dried up.

7 But others fell ^{among} the thorns; and the thorns ^{'grew up,'} and choked them.

8 But others fell upon the beautiful ^{ground,} and were giving fruit, ^{'some a hundred-fold,} ^{'some sixty,} ^{'some thirty.}

9 ^{"He who has"} ears, let him hear.

10 And the disciples came unto *him,* and spoke to him, On what account talkest thou to them in comparisons?

11 But ^{"he answered and spoke to them,"} Because it has been given to you to know the mysteries of the kingdom of the heavens, but to those it has not been given.

12 For whoever has, *there* shall be given to him, and he shall be made to abound: but whoever has not, ^{even that} which he has shall be taken from him.

13 On this account I talk to them in comparisons: because beholding they do not behold; and hearing they do not hear, neither do they understand.

14 And *by* them is supplemented the prophecy of ^{"Esa-} ^{ias, which says,"} With hearing you shall hear, and should not ^{'ever} understand; and beholding you shall behold, and should not ^{'ever} see:

15 for this people's heart ^{'became gross,'} and with the ears

they heard heavily, and their eyes they closed; lest at any time they should see with the eyes, and hear with the ears, and understand with the heart, and turn again, and I shall heal them.

16 But happy *are* your eyes, because they behold; and your ears, because they hear.

17 [†]For amen I say to you, that Many prophets and righteous *ones* desired to see the things which you behold, and they did not see *them*; and to hear the things which you hear, and they did not hear *them*.

18 Therefore hear you the comparison of ^{'the sower.'}

19 ^{"When any one hears"} the word of the kingdom, and never ^{'understands it,} the Evil *one* comes, and snatches away ^{"that} which has been sown" in his heart: this is ^{"he who was"} sown by the way side.

20 But ^{"he who was"} sown upon the rocky *places,* this is ^{"he who} hears" the word, and straightway with joy ^{'receives it;}

21 but he has not root in himself, howbeit he is ^{'for a season'}: but *when* affliction or persecution became on account of the word, straightway he is offended.

22 But ^{"he who was"} sown ^{'among the thorns,} this is ^{"he who} hears" the word; and the

^bGr. upon. ^cGr. ascended. ^dGr. earth. ^eGr. what one indeed. ^fGr. but what one. ^gGr. The one having. ^hGr. the one. ⁱA few MSS. omit to them. ^jGr. and. ^kHeb. Isalah. ^lGr. the one saying. ^mGr. never. ⁿGr. was thickened with fat. ^oA very few MSS. omit For. ^pGr. him who sowed; ^qGr. the one who sowed. ^rGr. Of every one hearing. ^sGr. understanding. ^tGr. the thing having been sown. ^uGr. the one hearing. ^vGr. receiving. ^wOr, temporary. ^xGr. into.

anxiety of the age, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

23 But ^ahe *who was* sown upon the beautiful ground, this is ^ahe *who hears* the word, and ^aunderstands it; who forsooth bears fruit, and ^ayields, ^bsome a hundred-fold, ^csome sixty, ^dsome thirty.

24 Another comparison he ^bset before^c them, saying, The kingdom of the heavens was likened to a human *who* sowed beautiful seed in his field:

25 but ^awhile humans sleep,^b his enemy came and sowed ^bover tares^d amongst the wheat, and came away.

26 But when the ^ablade ^sprouted, and ^ayielded fruit, then appeared the tares also.

27 But the bondservants of the master of the house came unto *him*, and spoke to him, Lord, didst not thou sow beautiful seed in thy field? whence therefore has it tares?

28 But ^ahe was speaking to them, ^aSome enemy did^c this. But the bondservants say to him, Wistest thou therefore that we should come away and collect them?

29 But ^ahe speaks, No! lest at any time, ^awhile collecting the tares, you might root out at the same time with them the wheat.

30 ^aLeave both to grow together ^aup to^c the harvest: and in the season of the harvest I will speak to the ^areapers, Collect first the tares, and bind them ^ain bundles to burn them up: but gather the wheat into my ^bbarn.

31 Another comparison he ^bset before^c them, saying, The kingdom of the heavens is like to a grain of mustard seed, which a human received and sowed in his field:

32 which is less indeed than all seeds; but whenever it might be grown, it is greater than the vegetables, and becomes a tree, so that the birds of the heaven ^bcome and make their nests in its branches.

33 Another comparison he talked to them, The kingdom of the heavens is like to leaven, which a woman received and ^ahid in^c three ^bsatons of meal, ^atill the whole was leavened.

34 All these things Jesus talked to the crowds in comparisons; and without a comparison he was talking nothing to them:

35 to the end that it might be fulfilled ^awhich was^c spoken through the prophet, saying, I will open my mouth in comparisons; I will utter things ^awhich have been hid^c from the ^aevolution ^dof the world.

^aGr. makes. ^bGr. placed beside. ^cGr. in the humans to sleep. ^dGr. up midst of. ^eGr. grass. ^fGr. budded. ^gGr. made. ^hGr. An enemy human made. ⁱGr. Suffer. ^jA very few MSS., down to; a very few other MSS., until. ^kGr. harvesters. ^lGr. storehouse. ^mGr. came. ⁿGr. hid in into. ^oA Hebrew measure - about a peck and a half. ^pGr. until of what. ^qGr. the thing. ^rGr. having been hid. ^sGr. casting down. ^tA very few MSS. omit of the world.

36 Then he left the crowds and came into the dwelling: and his disciples came unto him, saying, [†]Explain to us the comparison of the tares of the field.

37 But ^{he} answered and spoke, ^{He who sows} the beautiful seed is the Son of the human;

38 but the field is the world; but the beautiful seed, these are the sons of the kingdom; but the tares are the sons of the Evil one;

39 but the enemy ^{who sowed} them is the devil; but the harvest is the consummation of the age; but the ^{reapers} are angels.

40 Therefore as even the tares are collected and burned up with fire; thus shall it be in the consummation of the age.

41 The Son of the human will commission his ^{angels}, and they shall collect out of his kingdom all the offences, and ^{them who do} the iniquity,

42 and shall cast them into the furnace of fire: there shall there be weeping and gnashing of teeth.

43 Then the righteous shall shine forth as the sun in the kingdom of their Father. ^{He who has} ears, let him hear.

44 The kingdom of the heavens is like to a treasure ^{which} has been hid in a field; which a human found, and hid; and

^{because of} his joy he goes away and sells all things ^{whatever} he has, and buys that field.

45 Again, the kingdom of the heavens is like to a merchant seeking beautiful pearls:

46 but ^{when} he found one very precious pearl, he came away and bartered all things ^{whatever} he was having, and bought it.

47 Again, the kingdom of the heavens is like to a seine, ^{which} was cast into the sea, and gathered out of every kind:

48 which, when it was filled full, they drew up upon the shore, and sat down, and collected the beautiful into vessels, but cast the ^{bad} away.

49 Thus shall it be in the consummation of the age: the ^{angels} shall come forth, and set apart the evil ^{from among} the righteous,

50 and shall cast them into the furnace of fire: there shall there be weeping and gnashing of teeth.

51 Did you understand all these things? They say to him, Yes!

52 But ^{he} spoke to them, On this account every scribe, ^{who} was disciplined to the kingdom of the heavens, is like to a human ^{who is} master of a house, whoever casts forth out of his treasure things new and old.

[†]Or, sent away. [†]Many MSS., Point out. ⁶⁶Or. The one sowing.
⁸Or, harvesters are messengers. ⁹Or, messengers. ⁶⁷Or, the ones making. ⁹⁹Or, from. ⁷Or, as many as. ⁶⁸Or, rotten without.
^uOr, out of the midst of.

53 And it ^{us}took place, when Jesus ¹⁰finished these comparisons, he migrated thence.

54 And he came into his fatherland, and was teaching them in their synagogue, so that ^{us}they are astounded, and are saying, "Whence ^{us}has this one" this wisdom, and the ^{us}miracles?

55 Is not this the carpenter's son? is not his mother ^{us}called Mary? and his brothers, James, and Joseph, and Simon, and Judas?

56 And his sisters, are they not all ^{us}with us? Therefore whence ^{us}has this one" all these things?

57 And they were offended in him. But Jesus spoke to them, A prophet is not ^{us}without honour, except in his own fatherland, and in his dwelling.

58 And he ^{us}did not there many ^{us}miracles on account of their unbelief.

14, 1 In that season Herod the tetrarch heard of the ^{us}fame of Jesus,

2 and spoke to his ^{us}servant-boys, This is John the immer-
ser; he himself ^{us}arose from the dead; and on this account the ^{us}miracles inwork in him.

3 For Herod took hold of John, and bound him, and put him away in prison on ac-

count of Herodias, his brother Philip's wife.

4 For John was saying to him, It is not lawful for thee to have her.

5 And ^{us}when he is wishing to kill him, he feared the crowd, because they were ^{us}esteeming him as a prophet.

6 But ^{us}when Herod's birthday ^{us}was kept, the daughter of Herodias danced ^{us}before them, and pleased Herod.

7 Whereupon he ^{us}promised with an oath to give her whatsoever she might request.

8 But ^{us}she, being instigated by her mother, speaks, Give me here upon a plate the head of John the immer-
ser.

9 And the king was grieved; but on account of the oaths, and them ^{us}who reclined with him at the table, he bade it to be given.

10 And he sent, and beheaded John in the prison.

11 And his head was brought upon a plate, and given to the maiden: and she brought it to her mother.

12 And his disciples came unto the prison, and took up the corpse, and buried ^{us}him, and came and reported it to Jesus.

13 But ^{us}when Jesus heard it, he withdrew thence in a boat into a desert place apart: and ^{us}when the crowds heard of it, they

^{us}Gr. became. ¹⁰Or. ended. ^{us}Gr. them to be astounded, and to say. ^{us}Gr. to this one. ^{us}Gr. powers. ^{us}Gr. said. ^{us}Gr. unto. ^{us}Gr. unhonoured.

CHAPTER 14. ^{us}Gr. hearing. ¹⁰Or. was raised up. ^{us}Gr. powers. ^{us}Gr. having. ^{us}Gr. became. ^{us}Gr. in the midst. ^{us}Gr. Whence. ^{us}Gr. confessed. ^{us}Gr. the gift, or, the one. ^{us}Gr. under. *Many MSS., it.

followed him on foot from the cities.

14 And he came forth, and saw ^{an} immense^{crowd}, and was moved with compassion upon them, and cured their sick.

15 But ^{when} evening became, the disciples came unto him, saying, The place is desert, and the hour already passed; ^{send away} the crowds, in order that they should come away into the villages, and buy for themselves ^{victuals}.

16 But ^{Jesus} spoke to them, They have no need to come away; give you them to eat.

17 But ^{they say} to him, We have ^{nothing} here, except five loaves, and two fishes.

18 But ^{he} spoke, Bring them here to me.

19 And he bade the crowds to recline upon the grass; and he received the five loaves, and the two fishes, and looked up ^{to} heaven, and blessed, and broke, and gave the loaves to the disciples, but the disciples to the crowds.

20 And they all ate, and were sufficed: and they took up ^{that which} remained over^{of} the broken pieces, twelve baskets full.

21 But ^{they who ate} were about five thousand men, ^{beside} women and children.

22 And ^{immediately} he compelled ^{his} disciples^{to} to embark ⁱⁿ the boat, and to lead on before him ^{unto} the ^{other} side,^{while} he should ^{send away} the crowds.

23 And ^{when} he ^{sent away} the crowds, he ascended into the mountain apart to pray. But ^{when} evening became, he was there alone.

24 But the boat was already ⁱⁿ the midst of the sea, tested ^{by} the waves; for the wind was contrary.

25 But ⁱⁿ the fourth watch of the night he came unto them, walking ^{upon} the sea.

26 But ^{when} the disciples saw him walking upon the sea, they were troubled, saying, that It is a ^{ghost}; and they cried out from fear.

27 But straightway Jesus talked to them, saying, Be of good cheer; ^{it is I}; never fear.

28 But Peter answered him and spoke, Lord, if ^{it is thou}, bid me come unto thee ^{upon} the waters.

29 But ^{he} spoke, Come. And Peter descended from the boat, and walked ^{upon} the waters, ^{to} come^{unto} Jesus.

30 But ^{when} he beholds the wind, he feared; and ^{as} he began to sink, he cried out, saying, Lord, save me.

1Gr. a much. 2Or, release. 3Gr. foods. 4A very few MSS., the one. 5Gr. the ones. 6Or, not. 7Or, the one. 8Or, into the. 9Or, the thing abounding. 10Or, the ones eating. 11Or, without. 12A very few MSS. omit immediately. 13Many MSS., the disciples. 14Or, into. 15Or, beyond. 16Or, until of what. 17Or, released. 18Or, over. 19Or, spectre. 20Or, I am he. 21Or, thou art he. 22A very few MSS., and came.

31 But immediately Jesus stretched forth *his* hand, and took hold of him, and says to him, O thou of little belief, *wherefore* didst thou doubt?

32 And *when* they ascended into the boat, the wind ceased.

33 But *they who were* in the boat worshipped him, saying, Truly thou art God's Son.

34 And they crossed over, and came upon the *land* into Genesaret.

35 And the men of that place recognised him, and commissioned into that whole country round about, and brought unto him all *who were sick*;

36 and they were *beseeking* him in order that they might only touch the hem of his garment: and as many as touched were *made perfectly whole*.

15, 1 Then *there* are coming unto Jesus from Jerusalem Pharisees and scribes, saying,

2 On what account do thy disciples transgress the tradition of the elders? for they do not *wash their hands* whenever they may eat bread.

3 But *he* answered *and* spoke to them, On what account do you also transgress the commandment of God on account of your tradition?

4 For God *commanded*, saying, *Honour father and moth-*

er: and, *He who says ill of* father or mother, let him *be* surely put to death."

5 But you say, Whoso should speak to the father or to the mother, *It is a gift, by* whatsoever thou mightest be profited out of me;

6 he *should* not *ever* honour his father. And you *disannulled* the *word* of God on account of your tradition.

7 Hypocrites, beautifully did *Esaias* prophesy concerning you, saying,

8 This people honours me with the lips; but their heart is far away from me.

9 But in vain do they reverence me, teaching *as* doctrines the commands of humans.

10 And he called the crowd unto *himself*, and spoke to them, Hear and understand:

11 Not *that which enters* into the mouth *degrades* the human: howbeit *that which issues* out of the mouth, this *degrades* the human.

12 Then the disciples came unto *him*, and spoke to him, Knowest thou that the Pharisees were offended, *when* they heard the word?

13 But *he* answered *and* spoke, Every plant, which my heavenly Father did not plant, shall be rooted out.

¹Gr. into what. ²Gr. earth. ³Or, fully knew. ⁴Gr. the ones having badly. ⁵Or, comforting. ⁶Or, recovered; Gr. thoroughly saved.
CHAPTER 15. ⁷Gr. the one. ⁸Gr. the one. ⁹Some MSS., spoke. ¹⁰Gr. The one saying bad of. ¹¹Gr. decay with death. ¹²Some MSS., shall. ¹³Gr. never. ¹⁴Or, set aside. ¹⁵A few MSS., law; many other MSS., commandment. ¹⁶Heb. Isalah. ¹⁷Gr. teachings. ¹⁸Gr. the thing entering. ¹⁹Gr. makes common. ²⁰Gr. the thing issuing.

14 ²Let them alone:" they are blind guides. But if assuredly a blind *person* may guide a blind *person*, both shall fall into a ditch.

15 But Peter answered *and* spoke to him, Point out to us the comparison.

16 But ¹he spoke, Are you also still without understanding?

17 Do you not yet consider, that everything ¹which goes in" into the mouth ²passes along" into the belly, and is cast out into the draught?

18 But the things ¹which issue" out of the mouth come forth out of the heart; and those "degrade the human.

19 For out of the heart come forth evil reasonings, murders, adulteries, fornications, thefts, false-witnessings, blasphemies:

20 these are the things *which* "degrade the human: but to eat with "unwashed hands does not "degrade the human.

21 And Jesus came forth thence, *and* withdrew into the parts of Tyre and Sidon.

22 And, lo, a woman ¹of Canaan" came forth from those borders, *and* cried out, saying, Have mercy on me, O Lord, thou Son of David; my daughter is badly possessed by a demon.

23 But ¹he did not answer

her a word. And his disciples came unto *him*, *and* were asking him, saying, "Send her away;" because she cries out behind us.

24 But ¹he answered *and* spoke, I was not commissioned except "unto the "lost sheep" of the house of Israel.

25 But ¹she came *and* was worshipping him, saying, Lord, help me.

26 But ¹he answered *and* spoke, It is not beautiful to receive the ⁵hearns' bread and cast it to the little dogs.

27 But ¹she spoke, Yes, Lord: for "even the little dogs eat from the crumbs ¹which fall" from their lords' table.

28 Then Jesus answered *and* spoke to her, O woman, great is thy belief: let it be made to become to thee as thou wishest. And her daughter was healed from that hour.

29 And Jesus passed on thence, *and* came by the side of the sea of Galilee; and he ascended into the mountain, *and* was sitting there.

30 And many crowds came unto him, having with themselves the lame, blind, maimed, dumb, and many different *ones*, and hurled them down "at his feet; and he cured them;

31 so that ⁵the crowds" marvelled "when they behold" the

²Or, Leave them, or, Suffer them. 1A few MSS. omit yet. ¹Gr. the one going into. ³Or, contains. ¹Gr. issuing. ²Gr. make common. ³Gr. unlaved. ⁴Gr. a Canaanitess. ⁵Or, Release her. ⁶Gr. into. ⁷Gr. sheep the ones having been lost (or, destroyed). ⁸Gr. the woman, or, the one. ⁹Or, balms. ¹⁰Gr. and. ¹¹Gr. the ones falling. ¹²Gr. beside. 1A few MSS., the crowd. ¹³Gr. beholding.

dumb talking, *the* maimed ⁶sound, and *the* lame walking, and *the* blind beholding: and they glorified the God of Israel.

32 But Jesus called his disciples unto *him*, and spoke, I am moved with compassion upon the crowd, because they are continuing with me already three days, and they have not what they might eat: and I do not wish to ⁷send them away⁸ fasting, lest at any time they should faint in the way.

33 And the disciples say to him, Whence ⁹should we have¹⁰ so many loaves of bread in a desert, ¹¹as to suffice so great a crowd?

34 And Jesus says to them, How many loaves have you? But ¹²they spoke, Seven, and a few little fishes.

35 And he charged the crowd to ¹³sit down¹⁴ upon the ¹⁵ground,

36 and he received the seven loaves, and the fishes, and gave thanks, and broke *them*, and was giving to the disciples, but the disciples to the crowds.

37 And they all ate, and were sufficed: and they took up ¹⁶that *which* remained over¹⁷ of the broken pieces, seven hampers full.

38 But ¹⁸they *who* ate¹⁹ were

about four thousand men, ²⁰beside women and children.

39 And he ²¹sent away²² the crowds, and embarked ²³in the boat, and came into the borders of Magadan.

16, 1 And there came unto *him* the Pharisees and Sadducees tempting *him*, and expressly asked him to show them a sign out of heaven.

2 But ²⁴he answered and spoke to them,

3 An evil and adulterous generation seeks after a sign;

4 and no sign shall be given to it, except the sign of ²⁵Jonas. And he left them, and came away.

5 And the disciples came ²⁶unto the ²⁷other side,²⁸ and forgot to receive loaves of bread.

6 But Jesus spoke to them, See and ²⁹beware ³⁰of the leaven of the Pharisees and Sadducees.

7 But ³¹they were reasoning ³²among themselves, saying, *It* is because we received no loaves.

8 But Jesus knew *it*, and spoke, Why are you reasoning ³³among yourselves, O *you* of little belief, because you ³⁴have no loaves?

9 Do you not yet consider, neither remember the five loaves of the five thousand, and how many baskets *full* you received?

⁶Gr. whole, or, healthy. ⁷Or, release them. ⁸Gr. to us. ⁹Gr. so that. ¹⁰Gr. the ones. ¹¹Gr. fall back. ¹²Gr. earth. ¹³Gr. the thing abounding. ¹⁴Gr. the ones eating. ¹⁵Most MSS. omit about. ¹⁶Or, without. ¹⁷Or, released.

CHAPTER 16. ¹⁸Gr. the one. ¹⁹Heb. Jonah. ²⁰Gr. into. ²¹Or, beyond. ²²Or, take heed. ²³Gr. from. ²⁴Gr. the ones. ²⁵Gr. in. ²⁶Many MSS. received.

10 Neither the seven loaves of the four thousand, and how many hampers *full* you received?

11 How do you not consider that I did not speak to you concerning loaves of bread? But ²beware ³of the leaven of the Pharisees and Sadducees.

12 Then they understood that he spoke not to ²beware ³of the leaven of the loaves of bread, howbeit ⁴of the doctrine of the Pharisees and Sadducees.

13 But *when* Jesus came into the parts of Casarea Philippi, he was asking his disciples, saying, Whom do humans say ⁵that the Son of the human is ⁶?

14 But ⁷they spoke, ⁸Some say John the immerser; but others, ⁹Elias; but different ¹⁰ones, ¹¹Jeremias, or one of the prophets.

15 He says to them, But *whom* do you say ¹²that I am ¹³?

16 But Simon Peter answered *and* spoke, Thou art the ¹⁴Anointed, the Son of the living God.

17 But Jesus answered *and* spoke to him, Happy art thou, Simon ¹⁵Bar-jona: because flesh and blood did not reveal *it* to thee, howbeit my Father ¹⁶who is ¹⁷ in the heavens.

18 But I also say to thee, that thou art ¹⁸Peter, and upon this ¹⁹rock I will build my

assembly; and *the* gates of *the* grave shall not prevail against it.

19 I will give to thee the keys of the kingdom of the heavens: and whatsoever thou mightest bind upon the earth ²⁰shall have been bound ²¹ in the heavens; and whatsoever thou mightest loose upon the earth ²²shall have been loosed ²³ in the heavens.

20 Then he cautioned the disciples in order that they should never speak to a single one that he himself is the Anointed.

21 From ²⁴that time ²⁵Jesus ²⁶the Anointed ²⁷began to show to his disciples, that he must come away into Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day ²⁸be raised up.

22 And Peter received him unto himself, *and* began to rebuke him, saying, Be it far from thee, Lord: this shall not ²⁹ever be to thee.

23 But ³⁰he turned, *and* spoke to Peter, Go thy way behind me, Satan: thou art an offence to me: because thou mindest not the things of God, howbeit the things of humans.

24 Then Jesus spoke to his disciples, If any *one* wishes to come ³¹after me, let him utterly

¹Gr. the Son of the human to be. ²Gr. me to be. ³Gr. Christ; Heb. Messtah (*see* Ps. 2, 2; Acts 4, 26 and 27). ⁴A Hebrew word = son of Jonah. ⁵Gr. Petros = a piece of rock. ⁶Gr. *te* petra = the rock. ⁷Gr. shall be having been bound. ⁸Gr. shall be having been loosed. ⁹Gr. then. ¹⁰Most MSS. omit the Anointed. ¹¹Gr. arise. ¹²Gr. never. ¹³Gr. behind.

deny himself, and take up his cross, and follow me.

25 For whosoever may wish to save his soul, he shall ¹lose it: but whosoever might ¹lose his soul for my sake, he shall find it.

26 For what shall a human be profited, if assuredly he should gain the whole world, but should suffer the loss of his soul? or what shall a human give in exchange for his soul?

27 For the Son of the human is about to come in the glory of his Father with his ²angels; and then he will render to each *one* according to his act.

28 Amen I say to you, that *There are* some of "them who stand" here, whoever might not ¹ever taste of death, until assuredly they might see the Son of the human coming in his kingdom.

17. 1 And after six days Jesus receives unto *himself* Peter, and James, and John his brother, and brings them up into a high mountain apart.

2 And he was transfigured in front of them; and his face shone as the sun, but his garments became white as the light.

3 And, lo, *there* was seen by them Moses and ²Elias talking together with him.

4 But Peter answered *and* spoke to Jesus, Lord, it is beau-

tiful *for* us to be here: if thou wishest, I will make here three tents, one for thee, and one for Moses, and one for ²Elias.

5 *While* he is yet talking, lo, a ³bright cloud⁴ overshadowed them: and, lo, a voice out of the cloud, saying, This is my beloved Son, in whom I was well pleased: hear you him.

6 And *when* the disciples heard *it*, they fell upon their face, and ¹were excessively afraid."

7 And Jesus came unto *them*, and touched them, *and* spoke, Arise, and never fear.

8 But *when* they lifted up their eyes, they saw no one except Jesus ²himself alone.

9 And *as* they descend out of the mountain, Jesus commanded them, saying, Never ¹tell the vision to a single one, until ²after the Son of the human should ³"rise again" out of *the* dead.

10 And his disciples expressly asked him, saying, Why therefore do the scribes say, that ²Elias must first come?

11 But ¹he answered *and* spoke to them, ²Elias indeed is coming, and shall restore all things.

12 But I say to you, that ²Elias already came, and they did not ³recognize him, howbeit they ⁴did with" him ⁵whatever they wished. Thus also the Son of

¹Or, destroy. ²Or, messengers. ³Or, the ones having stood.
CHAPTER 17. ⁴Heb. Elijah. ⁵Or, cloud full of light. ⁶Or, feared
excessively. ⁷Most MSS. omit himself. ⁸Or, speak. ⁹Or, of what.
¹⁰Or, stand up. ¹¹Or, the one. ¹²Or, fully know. ¹³Or, made in. ¹⁴Or,
as many things as.

the human is about to suffer under them.

13 Then the disciples understood that he spoke to them concerning John the immerser.

14 And *when* they came unto the crowd, *there* came unto him a human kneeling down to him, and saying,

15 Lord, have mercy on my son; because he is ¹lunatic, and ²is sickly: for he often falls into the fire, and often into the water.

16 And I brought him unto thy disciples, and they were not able to cure him.

17 But Jesus answered *and* spoke, O unbelieving and ³perverse generation, ⁴how long shall I be with you? ⁵how long shall I forbear with you? bring him hère to me.

18 And Jesus rebuked him, and the demon came out from him; and the boy was cured from that hour.

19 Then the disciples came unto Jesus *apart*, *and* spoke, On what account were we not able to cast it out?

20 But ⁶he says to them, On account of your little belief: for *amen* I say to you, If assuredly you may have belief as a grain of mustard seed, you shall speak to this mountain, ⁷"Remove hence ⁸to yonder place"; and it shall ⁹remove:

21 and nothing shall be impossible to you.

22 But ¹⁰while they are turning about together in Galilee, Jesus spoke to them, The Son of the human is about to be ¹¹betrayed into the hands of humans:

23 and they will kill him, and on the third day he shall be raised up. And they were excessively grieved.

24 But *when* they came into Capernaum, ¹²they *who are* receiving the ¹³double-drachma came unto Peter, and spoke, Does not your teacher pay the ¹⁴double-drachma?

25 He says, Yes. And *when* he entered into the dwelling Jesus anticipated him, saying, What ¹⁵thinkest thou, Simon? from whom do the kings of the earth receive taxes or census ¹⁶money? from their sons, or from strangers?

26 But *when* he spoke, From strangers, Jesus was speaking to him, So then at least the sons are free.

27 But, in order that we should never offend them, go thou ¹⁷to the sea, *and* cast a hook, and take the fish which ¹⁸comes up first; and *when* thou openest its mouth, thou shalt find a ¹⁹statèr: that receive, *and* give to them ²⁰for me and thee.

18, 1 In that hour the dis-

¹Gr. moonstruck. ²Gr. has badly. ³Gr. having been perverted. ⁴Gr. until when (or, at what time). ⁵Gr. Pass on. ⁶Gr. there. ⁷Gr. pass on. ⁸Gr. of them. ⁹Gr. delivered up. ¹⁰Gr. arise. ¹¹Gr. the once. ¹²A drachma, a Greek coin -- about 9½d., or, 19½ cents. ¹³Gr. seems it to thee. ¹⁴Gr. into. ¹⁵Gr. ascended. ¹⁶A Greek coin -- about 3s. 6d., or, 64 cents. ¹⁷Gr. instead of.

ciples came unto Jesus, saying, Who ^athen is ^bgreatest in the kingdom of the heavens?

2 And he called unto *him* a child and stood it in their midst,

3 and spoke, Amen I say to you, Except assuredly you should turn, and become as children, you should not ^cever enter into the kingdom of the heavens.

4 Therefore whoever shall humble himself as this child, this *one* is the ^bgreatest in the kingdom of the heavens.

5 And whosoever should accept one such child ^din my name accepts me.

6 But whosoever should offend one of these little *ones* ^ewho believe in^{''} me, it is expedient for him in order that ^fa huge millstone^{''} should be hung about his neck, and *that* he should be drowned in the expanse of the sea.

7 Woe to the world ^gbecause of^{''} offences! for ^hit must needs be^{''} that offences come; nevertheless woe to ⁱthat human^{''} through whom the offence comes!

8 But if thy hand or thy foot offends thee, ^jcut it off,^{''} and cast *it* from thee: it is beautiful for thee to enter into life maimed or lame, *rather than*^{''} having two hands or two feet to be cast into the everlasting fire.

9 And if thy eye offends thee, ^kpluck it out, and cast *it* from thee: it is beautiful for thee to enter into life with one eye, *rather than*^{''} having two eyes to be cast into the ^lGehenna of fire.

10 See *that* you should never despise one of these little *ones*; for I say to you, that Their ^mangels in *the* heavens are continually beholding the face of my Father ⁿwho *is*^{''} in *the* heavens.

11 What ^othink you^{''}? If assuredly *there* should become to any human a hundred sheep, and one ^pof them should wander astray,

12 does he not ^qleave the ninety nine, and go upon the mountains, and seek ^rthat *which* wandered^{''} astray?

13 And if assuredly it should become ^sthat he finds^{''} it, amen I say to you, that He rejoices ^tover it rather ^uthan ^vover the ninety nine ^wwhich never have wandered^{''} astray.

14 Thus it is *not the* wish in front of your Father ^xwho *is*^{''} in *the* heavens, in order that one of these little *ones* should ^yperish.

15 But if assuredly thy brother should sin, go thy way, reprove him between thee and him alone: if assuredly he should hear thee, thou gainedst thy brother.

CHAPTER 18. ^aGr. so then. upon. ^bGr. the *ones* believing into. from. ^cGr. there is necessity. down, or, chop it out. ^dGr. or, Rev. 20, 14). ^eGr. messengers. ^fGr. out of. ^gGr. suffer. ^hGr. the *ones* never having wandered.

ⁱGr. greater. ^jGr. never. ^kGr. ^lGr. an ass *power* millstone. ^mGr. ⁿSome MSS., the human. ^oGr. how it ^pGr. take. ^qA Heb. word = hell (see ^rGr. the *one*. ^sGr. seems it to you. ^tone wandering. ^uGr. to find. ^vGr. ^wGr., be destroyed.

16 But if assuredly he should never hear, receive unto *thyself* one or two *more* with thee, in order that upon *the* mouth of two witnesses or three every saying should be *made to stand*.

17 But if assuredly he should disregard them, speak to the assembly: but if assuredly he should disregard the assembly also, let him be to thee as even the *one* of the nations and the tax-collector.

18 Amen I say to you, *β* Whatsoever you should bind upon the earth *shall have been bound* in heaven; and whatsoever you should loose upon the earth *shall have been loosed* in heaven.

19 Again I say to you, That if assuredly two out of you should agree upon the earth concerning every affair whatsoever they should request, it shall become for them *from* my Father *who is* in *the* heavens.

20 For *where* two or three *have been gathered* into my name, there am I in *the* midst of them.

21 Then came Peter unto him, and spoke to him, Lord, how often shall my brother sin against me, and I shall forgive him? until seven times?

22 Jesus says to him, I say

not to thee, Until seven times; howbeit, Until seventy times seven.

23 On this account the kingdom of the heavens was likened to a human, a king, who wished to *take account* with his bondservants.

24 But *when* he began to compute, one was brought unto him, *who was* debtor for ten thousand *talents*.

25 But *when* he never has *the means* to *pay with*, the lord bade him to be sold, and *his wife*, and *bears*, and all things as many as he was having, and *payment to be made*.

26 Therefore *the* bondservant fell down, *and* was worshipping him, saying, Lord, *have patience with* me, and I will *pay thee* all.

27 But the lord of that bondservant was moved with compassion, *and* released him, and forgave him the loan.

28 But that bondservant came out, *and* found one of his fellow-bondservants, who was owing him a hundred *denarii*: and he took hold of him, *and* was strangling him, saying, *Pay* if thou owest anything.

29 Therefore his fellow-bondservant fell down, *and* was *beseeching* him, saying, *I have*

*Gr. yet. *Gr. established. *Gr. shall be having been bound. *Gr. shall be having been loosed. *Gr. from beside. *Gr. of what. *Gr. are having been gathered. *Gr. into. *Gr. compute a word. *A talent's weight of silver - about 243l. 15s., or, over \$1250. *Gr. render. *Gr. the woman. *Gr. balrus. *Gr. to be rendered. *A few MSS. that bondservant. *Gr. be long suffering upon. *Gr. render to thee. *A denarius, a Roman coin - about 8½d., or, 17 cents. *Gr. render. *Gr. comforting. *β As many things as I assuredly. *Gr. Be long suffering upon

patience with" me, and I will "pay thee."

30 But ¹he was not wishing to do so: howbeit came away and cast him into prison, until he should "pay what was owing."

31 Therefore his fellow-bondservants, *when* they saw what became, were excessively grieved, and came and ²told their lord all that became.

32 Then his lord called him unto *himself*, and says to him, O evil bondservant, I forgive thee all that debt, since thou ³besoughtest me:

33 shouldst not thou also have had mercy on thy fellow-bondservant, as I also had mercy on thee?

34 And his lord was angered, and delivered him up to the "examiners, until" he should ⁴pay all ⁵that was owing" to him.

35 Thus also my heavenly Father shall ⁶do to you, except assuredly you should from your hearts forgive each *one* his brother.

19, 1 And it took place, when Jesus ⁷finished these words, he migrated from Galilee, and came into the borders of Judæa beyond the Jordan.

2 And many crowds followed him, and he cured them there.

3 And the Pharisees came unto him, tempting him, and say-

ing, "Is it lawful" *for a man* to ⁸put away" his ⁹wife ¹⁰for every cause?

4 But ¹¹he answered and spoke, "Read you not," that ¹²he *who* made *them* from the beginning made them male and female?

5 and spoke, For the sake of this shall a human leave father and mother, and shall cleave unto his ¹³wife; and they two shall be ¹⁴one flesh?

6 So that they are no longer two, howbeit one flesh. What therefore God ¹⁵yoked together, never let a human separate.

7 They say to him, Why therefore did Moses command to give a ¹⁶bill of divorce, and to ¹⁷put her away"?

8 He says to them, Because Moses ¹⁸in consequence of" your hardheartedness permitted you to ¹⁹put away" your ²⁰wives: but from the beginning it has not become thus.

9 But I say to you, that Whoso should ²¹put away" his ²²wife, ²³except for" fornication, and should marry another, commits adultery: ²⁴and he *who* marries *her who* has been put away commits adultery."

10 The disciples say to him, If the cause of the human is thus with ²⁵his wife," it is not expedient to marry.

11 But ²⁶he spoke to them,

¹Gr. render the thing owed. ²Gr. explained to. ³Gr. comfortedst. ⁴Gr. testers, until of what. ⁵Gr. the thing owed. ⁶Gr. make.
 CHAPTER 19. ⁷Gr. ended. ⁸Gr. If it is lawful. ⁹Gr. release. ¹⁰Gr. woman. ¹¹Gr. according to. ¹²Gr. the one. ¹³Gr. Did you not read. ¹⁴Gr. into one. ¹⁵Gr. paired, or, joined. ¹⁶Gr. scroll. ¹⁷Gr. release her. ¹⁸Gr. unto. ¹⁹Gr. women. ²⁰Gr. never upon. ²¹Some MSS. omit this clause (see ch. 5, 32). ²²Gr. the woman.

Not all contain this word, howbeit to whom it has been given.

12 For *there* are eunuchs, whoever were begotten thus out of *their* mother's belly: and *there* are eunuchs, whoever were made eunuchs ^{by} humans: and *there* are eunuchs, whoever made themselves eunuchs on account of the kingdom of the heavens. ^{He who is able} to contain it, let him contain it.

13 Then were *there* brought unto him children, in order that he should ^{put his hands upon them, and pray:} but the disciples rebuked them.

14 But Jesus spoke, Suffer the children, and never forbid them to come unto me; for of such is the kingdom of the heavens.

15 And he ^{put his hands upon them, and} went thence.

16 And, lo, one came unto him, and spoke, Teacher, what good thing shall I ^{do}, in order that I might have everlasting life?

17 But ^{he} spoke to him, Why askest thou me concerning ^{that which is good?} ^{He who is good} is one: but if thou wishest to enter into life, keep the commandments.

18 He says to him, Which? But Jesus spoke, ^{Namely,} Thou shalt not murder, Thou shalt not commit adultery,

Thou shalt not steal, Thou shalt not bear false witness,

19 Honour father and mother, and, Thou shalt love thy neighbour as thyself.

20 The young man says to him, All these things I ^{kept:} what lack I yet?

21 Jesus was speaking to him, If thou wishest to be perfect, ^{go thy way, sell thy property,} and give to the poor, and thou shalt have treasure in heaven; and *come* hither, follow me.

22 But *when* the young man ^{heard the word,} he came away grieved: for he was *one* having ^{great possessions.}

23 But Jesus spoke to his disciples, Amen I say to you, that A rich *man* shall with difficulty enter into the kingdom of the heavens.

24 But again I say to you, It is easier *for* a camel to come through *the* ^{eye} of a needle, ^{than for a rich man to enter into the kingdom of God.}

25 But *when* the disciples heard it, they were excessively astounded, saying, Who ^{then} can possibly ^{be saved?}

26 But Jesus ^{looked at} *them*, and spoke to them, ^{With humans this is impossible, but} ^{with God all things are possible.}

27 Then Peter answered and

^{Gr.} under. ^{Gr.} The one being able. ^{Or,} lay; ^{Gr.} place. ^{Or,} laid; ^{Gr.} placed. ^{Gr.} make. ^{Gr.} the good. ^{Gr.} The good one. ^{Gr.} The thing. ^{Gr.} guarded. ^{Gr.} the things subsisting of thee. ^{A few MSS.,} heard it (omitting the word). ^{Gr.} many. ^{Gr.} piercing. ^{Gr.} or. ^{Gr.} so then is able to. ^{Gr.} beheld in. ^{Gr.} Beside. ^{Gr.} beside.

spoke to him, Lo, we left all things, and followed thee; what ^{bb}then shall be to us?

28 But Jesus spoke to them, Amen I say to you, that You who followed me, in the regeneration whenever the Son of the human should sit upon the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one whoever left dwellings, or brothers, or sisters, or father, or mother, or ^bwife, or ^bbearns, or fields, for my name's sake, shall receive ^{ia}a hundredfold, and shall inherit everlasting life.

30 But many *who are first* shall be last, and *who are last* shall be first.

20, 1 For the kingdom of the heavens is like to a human, *who is master of a house*, whoever came out early in the morning to hire workers into his vineyard.

2 But *when* he agreed with the workers ^afor a ^bdenarion ^aa day, he commissioned them into his vineyard.

3 And he came out about the third hour, and saw others ^astanding idle in the market-place,

4 and he spoke to those, Go you also your way into the vineyard, and whatsoever may be ^aright I will give you. But ^athey came away.

5 Again he came out about the sixth and ninth hour, and ^adid after the same manner.

6 But about the eleventh hour he came out, and found others ^astanding, and he says to them, Why have you stood here the whole day idle?

7 They say to him, Because no one hired us. He says to them, Go you also your way into the vineyard.

8 But *when* evening became, the lord of the vineyard says to his manager, Call the workers, and ^apay them *their* hire, beginning from the last *ones* until the first *ones*.

9 And *when* they came ^awho were hired about the eleventh hour, they received a ^bdenarion apiece.

10 But *when* the first came, they deemed that they shall receive more; and they themselves also received a ^bdenarion apiece.

11 But *when* they received it, they were murmuring against the master of the house,

12 saying, These last ^awrought one hour, and thou madest them equal to us, who ^bbore the burden of the day and the heat.

13 But ^bhe answered one of them, and spoke, Companion, I am not wronging thee: didst not thou agree with me for a ^bdenarion?

14 Take ^athat *which is thine*, and go thy way: but I wish to

^{bb}Gr. so then. ^cGr. bairns.

CHAPTER 20. ^aGr. out of.

having stood. ^cGr. righteous.

render. ^dGr. carried the weight.

¹A very few MSS., manifold more.

^bSee ch. 14, 28. ^eGr. the day. ^fGr.

^gGr. the ones. ^hGr. made. ⁱGr.

^jGr. the one. ^kGr. the thine.

give to this last, as even to thee.

15 Or is it not lawful for me to 'do what I wish "with my own things? or is thy eye evil, because I am good?

16 Thus the last *ones* shall be first, and the first *ones* last.

17 And *when* Jesus is ascending into Jerusalem, he received unto *himself* the twelve *disciples apart, and in the way spoke to them,

18 Lo, we are ascending into Jerusalem, and the Son of the human shall be 'delivered up'' to the chief priests and scribes, and they will condemn him "to death,

19 and 'deliver him up'' to the nations "to the end that they should mock," and scourge, and crucify *him*: and on the third day he shall 'rise again."

20 Then came unto him the mother of the sons of Zebedee with her sons, worshipping *him*, and requesting a certain thing "from him.

21 But *he* spoke to her, What wishest thou? She says to him, Speak in order that these my two sons should sit, one "on *thy* right *hand*, and the other on thy left," in thy kingdom.

22 But Jesus answered *and* spoke, You know not what you

request. Are you able to drink the cup which I am about to drink? They say to him, We are able.

23 He says to them, You shall drink my cup indeed: but 'to sit on my right *hand* and on my left," is not mine to give, howbeit *it shall be given* to whom it has been made ready "by my Father.

24 ‡And *when* the ten heard *it*, they were indignant concerning the two brothers.

25 But Jesus called them unto *himself*, and spoke, You know that the rulers of the nations exercise lordship over them, and 'they *who are great*' exercise authority over them.

26 It shall not be thus "among you: howbeit whosoever may wish to become great "among you, he will be your servant;

27 and whoso may wish to be first "among you, ||let him be" your bondservant:

28 as even the Son of the human came not to be served, howbeit to serve, and to give his soul a ransom in the stead of many.

29 And as they *are* going forth from Jericho, "an immense" crowd followed him.

30 And, lo, two blind *men* sitting by the way-side, *when* they heard that Jesus is pass-

¹Gr. make. ²Gr. In. ³A few MSS. omit disciples. ⁴Gr. betrayed. ⁵Gr. Into. ⁶Or, betray him. ⁷Gr. into the to mock. ⁸Or, be raised; some MSS., stand up. ⁹Gr. from beside. ¹⁰Gr. out of rights, and one out of thy lefts. ¹¹Gr. the to sit out of my rights and out of lefts. ¹²Gr. under. ¹³A very few MSS., But. ¹⁴Gr. the great ones. ¹⁵Many MSS., he will be. ¹⁶Gr. a much.

ing by, cried out, saying, [§]Lord, have mercy on us, *thou* Son of David.

31 But the crowd rebuked them, in order that they should be still: but [†]they cried out *the more*,[¶] saying, Lord, have mercy on us, *thou* Son of David.

32 And Jesus stood still, and voiced them, and spoke, What do you wish *that* I shall [¶]do for you.

33 They say to him, Lord, in order that our eyes may be opened.

34 But Jesus was moved with compassion, and touched their eyes: and immediately they received sight, and followed him.

21, 1 And when they drew near [¶]unto Jerusalem, and came into Bethphage, unto the mount of Olives, then Jesus commissioned two disciples,

2 saying to them, Go into the village [¶]which *is*[¶] opposite you, and immediately you shall find an ass [¶]tied, and a colt with her: loose *them*, and lead *them* to me.

3 And if assuredly any *one* should speak anything to you, you shall speak, that [¶]The Lord has need of them; but straightway he will commission them.

4 But this [¶]thing has become, in order that it might be fulfilled [¶]which was[¶] spoken through the prophet, saying,

5 Speak you to the daughter of Sion, Lo, thy King comes to thee, meek, and [¶]riding upon an ass, even upon a colt, *the foal of a beast of burden*.[¶]

6 But the disciples went, and [¶]did according as Jesus ordained to them,

7 and led the ass and the colt, and [¶]put upon them *their* garments; and he sat [¶]thereon.

8 But the most *part* of the crowd spread their own garments in the way; but others were cutting down branches from the trees, and were spreading *them* in the way.

9 But the crowds [¶]which *are*[¶] leading on before him, and [¶]which *are*[¶] following, were crying out, saying, [¶]Hosanna to the Son of David: [¶]Blessed is he *who comes*[¶] in the name of the Lord; [¶]Hosanna in the highest places.

10 And *when* he entered into Jerusalem, all the city was quaked, saying, Who is this?

11 But the crowds were saying, This is the prophet, Jesus, [¶]who *is*[¶] from Nazareth of Galilee.

12 And Jesus entered into the temple, and cast out all [¶]them *who are*[¶] selling and buying in the temple, and overturned the tables of the money-changers, and the seats of [¶]them *who are*[¶] selling the doves;

[§]A few MSS. omit Lord.

CHAPTER 21. [¶]Gr. into.

[¶]Many MSS. whole thing.

son of a beast under the yoke.

[¶]Gr. over above them.

(see Ps. 118, 25).

[¶]Gr. greater.

[¶]Gr. the one.

[¶]Gr. the thing.

[¶]Gr. made.

[¶]Gr. the ones.

[¶]Gr. Having been blessed the one coming.

[¶]Gr. having been bound.

[¶]Gr. having ridden.

[¶]Gr. upon

[¶]Gr. placed.

[¶]A Heb. word = Save now

13 and he says to them, It has been written, My house shall be called *the* house of prayer; but you are making it a cave of robbers.

14 And *the* blind and *the* lame came unto him in the temple, and he cured them.

15 But *when* the chief priests and the scribes saw the marvellous things which he ^{did}, and the boys ^{who are} crying out in the temple, and saying, ^{Hosanna} to the Son of David, they were indignant,

16 and spoke to him, Hear-est thou what these say? But Jesus says to them, Yes; did you ^{never} at any time read, that Out of the mouth of infants and sucklings thou perfectedst praise?

17 And he left them, and came forth without the city into Bethany, and lodged there.

18 But in the morning, *as* he ^{returned} into the city, he hungered.

19 And *when* he saw one fig tree upon the way, he came ^{to} it, and found nothing ^{on} it, except leaves only; and he says to it, Nevermore should fruit become out of thee ^{for} ever. And forthwith the fig tree withered away.

20 And *when* the disciples saw *it*, they marvelled, saying, How ^{soon} the fig tree withered away!

21 But Jesus answered *and* spoke to them, Amen I say to you, If assuredly you may have belief, and should never doubt, not only shall you ^{do} the *affair* of the fig tree, howbeit even if assuredly you should speak to this mountain, Be thou taken up and cast into the sea, it shall become.

22 And all things ^{whatsoever} you should request in prayer, believing, you shall receive.

23 And *when* he came into the temple, the chief priests and the elders of the people came unto him *as* he is teaching, saying, ^{By} what authority ^{doest} thou these things? and who gave thee this authority?

24 But Jesus answered *and* spoke to them, I also will ask you one word, which if assuredly you should ^{tell} me, I also will ^{tell} you ^{Why} what authority I ^{do} these things.

25 The immersion ^{which was} of John, whence was it? out of heaven, or out of humans? But they were reasoning ^{with} themselves, saying, If assuredly we should speak, Out of heaven; he will speak to us, On what account therefore did you not believe him?

26 But if assuredly we should speak, Out of humans; we fear the crowd; for all ^{hold} John as a prophet.

^{Gr.} neither. ^{Gr.} led back. ^{Gr.} upon. ^{Gr.} in. ^{Gr.} into the age. ^{Gr.} forthwith. ^{Gr.} make. ^{Gr.} as many as assuredly. ^{Gr.} in. ^{Gr.} makest. ^{Gr.} speak to. ^{Gr.} beside. ^{Gr.} have.

27 And they answered Jesus, *and* spoke, We do not know. He himself also was speaking to them, Neither ^atell I you by'' what authority I ^sdo these things.

28 But what ^{aa}think you?'' A human was having two ^bbearns; ^tand he came unto the first, *and* spoke, ²Bearn, go thy way work to-day in [†]my vineyard.''

29 But ^bhe answered *and* spoke, I do not wish ^{to}; afterward he regretted, *and* ^{bb}went.

30 But he came unto the second, *and* spoke after the same manner. But ^bhe answered *and* spoke, I *go*, ^{cc}sir: and did not ^{dd}go.

31 Which out of the two ^sdid the wish of the father? They say, The first. Jesus says to them, Amen I say to you, that The tax-collectors and the harlots lead on before you into the kingdom of God.

32 For John came unto you in a way of righteousness, and you did not believe him; but the tax-collectors and the harlots believed him: but you, *when* you saw *it*, did not regret afterward, ^{cc}that you might believe'' him.

33 Hear another comparison: *There was* a human *who* was master of a house, whoever planted a vineyard, and ^bput a hedge about it, and dug a wine-

press in it, and built a tower, and ³let it out to farmers, and travelled abroad.

34 But when the season of the fruits drew near, he commissioned his bondservants unto the farmers to receive ⁴his fruits.''

35 And the farmers ⁵took his bondservants, and beat ⁶some indeed, but killed ^{6a}another, but stoned ^{6b}another.

36 Again he commissioned other bondservants more ^{bb}than the'' first, and they ^sdid to them after the same manner.

37 But afterward he commissioned unto them his son, saying, They will respect my son.

38 But *when* the farmers saw the son, they spoke [†]among themselves, This is the heir; *come* hither, let us kill him, and have his inheritance.

39 And they ⁵took him, *and* cast *him* forth ⁶out of'' the vineyard, and killed *him*.

40 Whenever therefore the lord of the vineyard should come, what will he ^sdo to those farmers?

41 They say to him, He will destroy ⁷those bad men in the worst manner,''' and will ³let out the vineyard to other farmers, whoever will render him the fruits in their seasons.

42 Jesus says to them, Did

^aGr. do I say to you in. ^{aa}Gr. seems it to you. ¹Or, bairns. [†]I very few MSS. omit and. ²Or, Bairn. [†]Many MSS., the vineyard. ^{bb}Gr. came away. [†]Many MSS., different one. ^{cc}Gr. lord. ^{dd}Gr. come away. ^{ee}Gr. of the to believe. ³Or, rented. ⁴Or, the fruits of it. ⁵Gr. received. ⁶Gr. whom. ^{6a}Gr. of the. ^{6b}Gr. with- out. ⁷Gr. them, the bad ones, badly. ⁶Or, rent.

you "never at any time read in the writings, *The stone which the builders*" disapproved, this was made to become *"the head"* of the corner: this *"corner stone"* became *"from the Lord, and it is marvellous in our eyes?"*

43 On this account I say to you, *The kingdom of God shall be taken from you, and be given to a nation "bringing forth" the fruits of it.*

44 And *he who shall fall upon this stone shall be shattered to pieces: but upon whomsoever it should fall, it shall winnow him away.*

45 ¶ And *when the chief priests and the Pharisees heard his comparisons, they knew that he "speaks concerning them.*

46 And *when they are seeking to lay hold of him, they feared the crowds, since they were "taking him "for a prophet.*

22, 1 And Jesus answered and spoke to them again in comparisons, saying,

2 *The kingdom of the heavens was likened to a human, who was a king, whoever made "a marriage feast" for his son.*

3 And he commissioned his bondservants to call *"them who have been invited" to the "marriage feast:"* and they were not wishing to come.

4 Again he commissioned

other bondservants, saying, *Speak to "them who have been invited," Lo, I have made ready my dinner, my bulls and fatlings have been sacrificed, and all things are ready: come hither into the "marriage feast."*

5 But *"they neglected it, and came away; the one indeed into his own field, but "another "to his merchandise:*

6 but the rest took hold of his bondservants, and despitefully treated them, and killed them.

7 But the king was angered, and sent his armies, and destroyed those murderers, and burned up their city.

8 Then he says to his bondservants, *The marriage indeed is ready, but "they who were invited" were not worthy.*

9 Therefore go upon the thoroughfares of the ways, and as many as if assuredly you should find, *"invite to" the "marriage feast."*

10 And those bondservants came out into the ways, and gathered all whom they found, both evil and good: and the bridechamber was filled with *"guests.*

11 But *when the king entered to gaze at the "guests, he saw there a human who has not put on the marriage raiment.*

¹¹Gr. the ones building. ¹²Or, for the head; Gr. into the head. ¹³Or, head. ¹⁴Gr. from beside. ¹⁵Most MSS. add that. ¹⁶Or, doing; Gr. making. ¹⁷A very few MSS. But. ¹⁸Or, says. ¹⁹Or, having.

CHAPTER 22. ¹Or, marriage festivities. ²Gr. the ones having been called. ³Gr. into. ⁴Gr. the ones. ⁵Gr. who. ⁶Gr. upon. ⁷Gr. call into. ⁸Or, reclining; Gr. ones reclining at the table.

12 And he says to him, Companion, how ²camest thou in¹ here never having *the* marriage raiment? But ³he was put to silence.⁴

13 Then the king spoke to the servants, Bind him feet and hands, *and* cast him out into the outer darkness; there shall *there* be weeping and gnashing of teeth.

14 For many are called, but few are ⁵chosen.

15 Then went the Pharisees, *and* ⁶took counsel to the end that they might ensnare him in *some* word.

16 And they are commissioning to him their disciples with the Herodians, saying, Teacher, we know that thou art true, *and* teachest the way of God in truth, *and* ⁷carest not⁸ concerning ⁹any one:¹⁰ for thou ¹¹regardest not *the* person¹² of humans.

17 Therefore ¹³tell us, What ¹⁴thinkest thou?¹⁵ Is it lawful to give ¹⁶census money to Caesar, or not?

18 But Jesus knew their ¹⁷wickedness, *and* spoke, Why are you tempting me, hypocrites?

19 Show me the coin of the ¹⁸census money. But ¹⁹they brought unto him a ²⁰denarion.

20 And he says to them, Of whom *is* this the image *and* the superscription?

21 They say, Of Caesar. Then he says to them, Therefore render to Caesar the things of Caesar, *and* to God the things of God.

22 And *when* they heard *this*, they marvelled, *and* ²¹left him, *and* came away.

23 In that day *there* came unto him Sadducees, ²²who say that *there* never is²³ a resurrection, *and* they ²⁴expressly asked²⁵ him,

24 saying, Teacher, Moses spoke, If assuredly any ²⁶one should die, never having ²⁷bearns, his brother shall intermarry his ²⁸wife, *and* ²⁹raise up seed to his brother.

25 But *there* were ³⁰with us seven brothers: *and* the first married, *and* deceased; *and* never having seed, left his ³¹wife to his brother:

26 likewise the second also, *and* the third, until the ³²seventh.

27 But ³³last of all the woman died.

28 Therefore in the resurrection whose ³⁴wife shall she be of the seven? for they all had her.

29 But Jesus answered *and* spoke to them, You wander astray, never knowing the writings, nor the power of God.

30 For in the resurrection they neither marry, nor are

²Or, enteredst thou. ³Or, the one was muzzled. ⁴Or, elect. ⁵Or, received. ⁶Or, it is not a care to thee. ⁷Or, no one. ⁸Or, beholdest not into the face. ⁹Or, speak to. ¹⁰Or, seems it to thee. ¹¹A Latin word=registration for taxation. ¹²Or, evil. ¹³See ch. 18, 28. ¹⁴Or, suffered. ¹⁵Or, saying never to be. ¹⁶Or, interrogated. ¹⁷Or, bairns. ¹⁸Or, woman. ¹⁹Or, stand. ²⁰Or, beside. ²¹Or, seven. ²²Or, afterward.

given in marriage, howbeit they are as the ¹angels ²of God" in heaven.

31 But concerning the resurrection of the dead, did you not read ³that *which* was" spoken to you ⁴by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, howbeit of the living.

33 And *when* the crowds heard *it*, they were astounded ⁵at his doctrine.

34 But *when* the Pharisees heard that he ⁶put to silence" the Sadducees, they were gathered together ⁷into one place;"

35 and one ⁸of them, a lawyer, ⁹expressly asked" him, tempting him,

36 Teacher, ¹⁰which is the great commandment in the law?

37 But ¹¹he was speaking to him, Thou shalt love *the* Lord thy God in thy whole heart, and in thy whole soul, and in thy whole mind.

38 This is the great and first commandment.

39 *The* second is like to it, Thou shalt love thy neighbor as thyself.

40 ¹²On these two commandments hangs the whole law, and the prophets.

41 But ¹³while the Pharisees were gathered together," Jesus ¹⁴expressly asked" them,

42 saying, What ¹⁵"think you" concerning the Anointed? ¹⁶"whose son is he?" They say to him, ¹⁷"Of David."

43 He says to them, How therefore does David in *the* Spirit call him Lord, saying,

44 *The* Lord spoke to my Lord, Sit thou ¹⁸on my right hand," until assuredly I should place thy enemies underneath thy feet?

45 If therefore David calls him Lord, how is he his son?

46 And no one was able to answer him a word, neither dared any *one* from that day to ¹⁹interrogate him ²⁰"any more."

23, 1 Then Jesus talked to the crowds, and to his disciples,

2 saying, The scribes and the Pharisees sat down upon Moses' seat:

3 all things therefore ²¹whatsoever they should speak to you, ²²do and keep; but never ²³do according to their works: for they say, and ²⁴do not.

4 But they bind heavy burdens ²⁵and grievous to be borne," and place *them* upon humans' shoulders; but they themselves wish not to move them with their finger.

¹Or, messengers. ²A few MSS. omit of God. ³Gr. the thing. ⁴Gr. under. ⁵Gr. muzzled. ⁶Gr. upon the same. ⁷Gr. out of. ⁸Or. of what nature (or kind, or manner, or sort). ⁹Gr. the one. ¹⁰Gr. In. ¹¹Gr. of having been gathered together the Pharisees. ¹²Gr. seems it to you. ¹³Gr. of whom is he the son. ¹⁴Or, David's. ¹⁵Gr. out of my rights. ¹⁶Or, expressly ask. ¹⁷Gr. no more, or, not yet, or, no longer. **CHAPTER 23.** ¹⁸Gr. make. ¹⁹A very few MSS. omit and grievous to be borne. ²⁰as many as assuredly.

5 But all their works they ^ado to be gazed at by humans: for they make broad their ^bphylacteries, and enlarge the hems of their garments;

6 but they ^clike the first couch in the suppers, and the first seats in the synagogues,

7 and the salutations in the markets, and to be called ^dby humans, Rabbi.

8 But you never should be called Rabbi: for one is your ^eTeacher; but all you are brothers.

9 And never should you call any one your father upon the earth: for one is your heavenly Father.

10 Neither should you be called leaders: for one is your Leader, even the Anointed.

11 But ^fhe who is greatest among you^g will be your servant.

12 But whoever will exalt himself shall be humbled; and whoever will humble himself shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens in front of humans:

14 for you do not enter yourselves, neither do you ^hsuffer ⁱthem who are^j entering to enter.

15 Woe to you, scribes and

Pharisees, hypocrites! because you ^kcompass sea and ^lland to make one proselyte; and whenever he should become, you make him twofold more a son of ^mGehenna ⁿthan yourselves."

16 Woe to you, blind guides, ^owho say," Whoso should swear ^pby the shrine, it is nothing; but whoso should swear ^qby the gold of the shrine, he ^ris a debtor."

17 O fools and blind: for which is greater, the gold, or the shrine which sanctified the gold?

18 And, Whoso should swear ^sby the altar, it is nothing; but whoso should swear ^tby the gift ^uwhich is^v upon it," he ^wis a debtor."

19 ^xO blind ones:" for which is greater, the gift, or the altar ^ywhich sanctifies^z the gift?

20 Therefore ^{aa}he who swore ^{ab}by the altar, swears ^{ac}by it, and ^{ad}by all things which are ^{ae}thereon.

21 And ^{af}he who swore ^{ag}by the shrine, swears ^{ah}by it, and ^{ai}by ^{aj}him who resides^{ak} in it.

22 And ^{al}he who swore ^{am}by heaven, swears ^{an}by the throne of God, and ^{ao}by ^{ap}him who sits^{aq} thereon.

23 Woe to you, scribes and Pharisees, hypocrites! because you pay the tenth from the mint, and the anise, and the

^bGr. preservatives, or, amulets. ^cGr. friendship. ^dGr. under. ^eMany MSS., Leader (see v. 10). ^fGr. the one greater of you. ^gOr, leave. ^hGr. the ones. ⁱGr. lead about. ^jGr. the dry earth. ^kSee ch. 5, 22. ^lGr. of you. ^mGr. the ones saying. ⁿGr. in. ^oGr. owes. ^pGr. the one. ^qGr. over above it. ^rMany MSS. as v. 17. ^sGr. the one sanctifying. ^tGr. the one residing. ^uGr. the one sitting.

cummin, and you left *undone* the weightier *matters* of the law, judging, and mercy, and belief: these you ought to "do, and never to leave those *undone*.

24 O blind guides, who strain out the gnat, but drink down the camel.

25 Woe to you, scribes and Pharisees, hypocrites! because you cleanse the "outside of the cup and the platter; but 'inwardly they are freighted "with extortion and excess.

26 O blind Pharisee, cleanse first the inside of the cup and the platter, in order that the outside also of [§]them should become clean.

27 Woe to you, scribes and Pharisees, hypocrites! because you are similar to "whited sepulchres, whichever "outwardly indeed appear splendid, but 'inwardly are freighted with dead *ones'* bones, and all uncleanness

28 Thus also you "outwardly indeed appear righteous to humans, but 'inwardly you are laden with hypocrisy and iniquity.

29 Woe to you, scribes and Pharisees, hypocrites! because you build the sepulchres of the prophets, and adorn the tombs of the righteous,

30 and say, If we ourselves were in the days of our fathers, we ourselves would not be

"partakers with" them in the blood of the prophets.

31 So that you bear witness to yourselves, that you are sons of "them who murdered the prophets.

32 Fill you up also the measure of your fathers.

33 Serpents, "progeny of vipers, how should you "escape from the judging of "Gehenna?

34 On this account, lo, I commission unto you prophets, and wise *ones*, and scribes: "some of" them you will kill, and crucify; and "some of" them you will scourge in your synagogues, and "persecute them from city "to city:

35 to the end that upon you should come all *the* righteous blood poured out upon the earth, from the blood of righteous Abel until the blood of Zacharias son of Barachias, whom you murdered between the shrine and the altar.

36 Amen I say to you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, "which kills" the prophets, and "stones them who have been" commissioned unto her, how often I wished to gather thy "barns together, "in the same manner" that a hen gathers her chickens together under her wings, and you did not wish it!

¹Many MSS., but these. ²Gr. from without. ³Gr. from within.
⁴Gr. out of. ⁵A few MSS., it. ⁶Gr. having been whitened. ⁷Or,
partners of. ⁸Gr. begetments. ⁹Gr. flee. ¹⁰Gr. pursue. ¹¹Or,
into. ¹²Gr. the one killing. ¹³Gr. stoning the ones having been.
¹⁴Or, barns. ¹⁵Gr. what turn.

38 Lo, your house is ¹left to you desolate.

39 For I say to you, You should not ^{4d}ever see me ^{5c}henceforth, until assuredly you should speak, "Blessed is he *who comes*" in the name of the Lord.

21. 1 And Jesus came out from the temple, and was going away; and his disciples came unto him to show him the buildings of the temple.

2 But ^ahe answered and spoke to them, Do you not behold all these things? amen I say to you, *There* should not ^bever be ¹left here ^cone stone upon another," which shall not be thrown down.

3 But *when* he is sitting upon the mount of Olives, the disciples came unto him ^aprivately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy presence, and of the consummation of the age?

4 And Jesus answered and spoke to them, "Take heed" *that* ^ano one should ever" lead you astray.

5 For many will come ^bin my name, saying, I am the Anointed; and they will lead many astray.

6 But you shall be about to hear of wars, and ¹rumours of

wars: see *that* you are never frightened; for *they* must become, howbeit the end is not yet.

7 For nation will ²arise ^aagainst nation, and kingdom ^bagainst kingdom: and *there* shall be famines and earthquakes ³in various" places.

8 But all these things *are* the beginning of travail-throes.

9 Then will they ³deliver you up" into affliction, and they will kill you: and you shall be ⁴hated by" all the nations on account of my name.

10 And then will many be offended, and will ⁴deliver up" one another, and will hate one another.

11 And many false prophets ⁵will arise," and will lead many astray.

12 And on account of the iniquity being multiplied, the love of ¹many will become cold.

13 But ^ahe *who* endured unto the end, this *one* shall be saved.

14 And this glad message of the kingdom shall be heralded in the whole inhabited *earth* ^afor a testimony to all the nations; and then shall the end come.

15 Whenever therefore you should see the abomination of desolation, ^awhich was" spoken of through Daniel the prophet,

^{4d}Or, suffered. ^{4d}Gr. never. ^{5c}Gr. from at present. ^aGr. Having been blessed the *one* coming.

CHAPTER 24. ^aGr. the *one*. ^bGr. never. ¹Or, suffered. ^cGr. a stone upon a stone. ^dOr, apart; Gr. according to his own dwelling (or, home). ^eGr. Speak to. ^fGr. Behold. ^gGr. never any *one* should. ^hGr. upon. ⁱGr. hearings. ^jOr, be raised up. ^kGr. according to. ^lOr, betray you. ^mGr. being hated under. ⁿOr, betray. ^oOr, shall be raised up. ^pGr. the majority; Gr. the many. ^qGr. into.

having stood in the holy place; let "him who reads" consider it;

16 then let "them who are" in Judea flee upon the mountains:

17 let "him who is" upon the housetop never descend to take the things out of his dwelling:

18 and let "him who is" in the field never turn back again to take his garment.

19 But woe to "them who are with child," and to "them who give suck" in those days!

20 But pray in order that your flight should never "take place in" the winter, neither on the Sabbath.

21 For then shall be great affliction, such as has not become from the beginning of the world until now, "no, nor ever" should become.

22 And "except those days were shortened, 'no flesh at all would be' saved: but on account of the elect those days shall be shortened.

23 Then if assuredly any one should speak to you, Lo, here is the Anointed, or here; never should you believe it.

24 For there "will arise" false anointed ones, and false prophets, and they will give great signs and wonders; "so as" to lead astray, if possible, even the elect.

25 Lo, I have foretold you.

26 If assuredly therefore they

should speak to you, Lo, he is in the wilderness; never should you come forth: Lo, he is in the "secret chambers," never should you believe it.

27 For as even the lightning comes out from "the east," and appears "unto the west;" thus shall be the presence of the Son of the human.

28 ^{bb}Whersoever the carcass may be, there will the eagles be gathered together.

29 But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her lustre, and the stars shall fall "from heaven, and the powers of the heavens shall be shaken:

30 and then shall appear the sign of the Son of the human in heaven: and then shall all the tribes of the earth bewail, and they shall see the Son of the human coming upon the clouds of heaven with power and much glory.

31 And he will commission his "angels with a great (^{cc}) sound of a trumpet," and they shall fully gather together his elect out of the four winds, from the outermost parts of the heavens, ^{dd}unto their outermost parts.

32 But learn the comparison from the fig tree: Whenever its branch should already become tender, and may shoot forth

^aGr. the one reading. ^bGr. the ones. ^cGr. behind. ^dGr. the ones having in abdomen. ^eGr. the ones suckling. ^fGr. become of. ^gGr. nor not never. ^hGr. if never. ⁱGr. not all flesh assuredly was. ^jGr. so that. ^kGr. forespoken to. ^lGr. closets. ^mGr. easts. ⁿGr. until wests. ^{oo}Gr. Whithersoever. ^pA very few MSS., out of. ^qGr. messengers. ^rA few MSS., a great trumpet. ^sGr. voice. ^tGr. until.

leaves, you know that summer is near:

33 thus also you, whenever you should see all these things, know that it is near, *even* ^{at} the doors.

34 Amen I say to you, This generation should not ^{ever} pass away, until assuredly all these things should become.

35 The heaven and the earth shall pass away, but my words should not ^{ever} pass away.

36 But concerning that day and hour no one knows, neither the ^{angels} of the heavens, nor the Son, ^{except} the Father alone.

37 But as even the days of ^{Noe} *were*, thus shall be the presence of the Son of the human.

38 For as they were in the days ^{which were} before the flood, ^{eating} and drinking, marrying and giving in marriage, down to the day that ^{Noe} entered into the ark,

39 and they knew not until the flood came, and took *them* all away; thus shall be the presence also of the Son of the human.

40 Then shall two be in the field; one *man* is received unto *himself*, and one *man* is left.

41 Two *women* shall be grinding ^{at} the mill; one *woman* is received unto *himself*, and one *woman* is left.

42 Therefore watch: because you do not know what day your Lord comes.

43 But know ^{that} this, that if the master of the house knew in what watch the thief comes, he would watch, and would not allow his dwelling to be ^{broken} through.

44 On this account become you also ready: because ⁱⁿ such an hour ^{as} you think not the Son of the human comes.

45 So then who is the faithful and prudent bondservant, whom the Lord constituted ^{over} his household to give them the nourishment in season?

46 Happy is that bondservant, whom his Lord *when* he ^{comes} shall find thus ^{doing}.

47 Amen I say to you, that He will constitute him ^{over} all his property.

48 But if assuredly ^{that} bad bondservant should speak in his heart, My Lord delays;

49 and should begin to strike his fellow bondservants, but may eat and drink with the drunken;

50 the Lord of that bondservant will come in a day which he expects not, and in an hour which he knows not,

51 and will ^{divide} him asunder, and ^{appoint} his portion with the hypocrites: there shall *there* be weeping and gnashing of teeth.

^{Heb.} Noah. ^{Or,} feasting; Gr. munching. ^{Gr.} In. ^{Gr.} that thing. ^{Gr.} dug. ^{Gr.} what hour. ^{Gr.} came. ^{Gr.} making. ^{A very few MSS.,} the bad bondservant. ^{Or,} cut him in two. ^{Gr.} place his part.

25, 1 Then shall the kingdom of the heavens be likened to ten virgins, whoever ^atook their torches, ^band came forth ^cto meet^d the bridegroom.

2 But five ^eof them were foolish, and five prudent.

3 For the foolish ^ftook ^gtheir torches, ^hand ⁱtook no oil with themselves:

4 but the prudent ^jtook oil in the vessels with ^ktheir torches.

5 But ^lwhile the bridegroom delays, they all slumbered and were sleeping.

6 But ^mat midnight ⁿthere has become a clamour, Lo, the bridegroom! come out ^oto meet him.

7 Then all those virgins ^parose, and ^qtrimmed their torches.

8 But the foolish spoke to the prudent, Give us ^rof your oil; because our torches are ^sgoing out.

9 But the prudent answered, saying, Lest at any time ^tthere should not be enough for us and you, go you rather unto ^uthem ^vwho sell, ^wand buy for yourselves.

10 But ^xwhile they are coming away to buy, the bridegroom came; and ^ythey ^zwho are ready entered with him into the ^{aa}marriage feast; ^{ab}and the door was shut.

11 But afterward the rest of the virgins also come, saying, Lord, Lord, open to us.

12 But ^{ac}he answered ^{ad}and spoke, Amen I say to you, I do not know you.

13 Therefore watch, because you do not know the day nor the hour.

14 For ^{ae}it is as even a human ^{af}travelling into a far country, ^{ag}who called his own bondservants, and delivered over to them his property.

15 And to ^{ah}one indeed he gave five ^{ai}talents, but to ^{aj}another two, but to ^{ak}another one; to each ^{al}one according to his own ^{am}ability; and immediately ^{an}took his journey.

16 ^{ao}He ^{ap}who received the five ^{aq}talents went ^{ar}and ^{as}traded with^{at} them, and ^{au}made five other ^{av}talents.

17 After the same manner ^{aw}also ^{ax}he ^{ay}who received the two gained two others.

18 But ^{az}he ^{ba}who received the one came away ^{bb}and dug in the earth, and hid his lord's money.

19 But after ^{bc}a long^{bd} time the lord of those bondservants comes, and ^{be}takes account^{bf} with them.

20 And ^{bg}he ^{bh}who received the five ^{bi}talents came ^{bj}forward ^{bj}and brought unto ^{bk}him five other

CHAPTER 25. ^aGr. received. ^bGr. into meeting of. ^cGr. out of. ^dA very few MSS., the torches. ^eGr. the torches of themselves. ^fGr. into escorting him. ^gOr, were raised up. ^hGr. adorned. ⁱGr. being quenched. ^jGr. the ones selling. ^kGr. the virgins, or, the ones. ^lOr, marriage festivities. ^mGr. the one. ⁿOr, taking a journey. ^oGr. whom. ^pSee ch. 14, 24. ^qGr. power. ^rOr, travelled in a far country. ^sGr. The one. ^tGr. worked in. ^uSome MSS., gained (as in vv. 17 and 20). ^vA few MSS. omit also. ^wGr. much. ^xGr. computes a word. ^yGr. unto him.

'talents, saying, Lord, thou deliveredst over to me five 'talents; see, I gained five other 'talents.

21 His lord was speaking to him, Well *done*, good and faithful bondservant: thou wast faithful ^{over} a few things, I will constitute thee ^{over} many things: enter thou into the joy of thy lord.

22 ^{He} also *who* received the two 'talents came *forward and* spoke, Lord, thou deliveredst over to me two 'talents; see, I gained two other 'talents.

23 His lord was speaking to him, Well *done*, good and faithful bondservant: thou wast faithful ^{over} a few things, I will constitute thee ^{over} many things: enter thou into the joy of thy lord.

24 But *he* also *who* has received the one 'talent came *forward and* spoke, Lord, I knew thee that thou art a hard human, reaping whither thou sowedst not, and gathering whence thou 'strewedst not:

25 and I was afraid, *and* came away *and* hid thy talent in the earth: see, *there* thou hast ^{that which is} thine."

26 But his lord answered *and* spoke to him, Evil and slothful bondservant, thou knewest that I reap whither I sowed not, and gather whence I 'strewed not:

27 thou oughtest therefore to have ^{put my money with} the bankers, and *at my* coming I would have procured ^{that which is mine} with interest.

28 Therefore take the 'talent from him, and give it to ^{him who has} the ten 'talents.

29 For to every *one* who has ^{there} shall be given, and he shall be made to abound: but *from* ^{him who never has} even that which he has shall be taken from him.

30 And cast out the unprofitable bondservant into the outer darkness: there shall *there* be weeping and gnashing of teeth.

31 But whenever the Son of the human should come in his glory, and all the 'angels with him, then will he sit upon *the* throne of his glory:

32 and in front of him shall be gathered all the nations; and he will set them apart from one another, as even the shepherd sets apart the sheep from the ^{goats}:

33 and he will stand the sheep indeed ^{on his right hand}, but the ^{goats} ^{on the left}.

34 Then will the King speak to ^{them who are} ^{on his right hand}, Come hither, ^{you blessed} of my Father, inherit the kingdom ^{which has been} made ready for you from *the* ^{evolution of the} world:

^{Gr.} upon. ^{Some MSS.} omit received. ^{Gr.} scatteredst not abroad. ^{Gr.} the thine. ^{Gr.} scattered not abroad. ^{Gr.} cast. ^{Gr.} the mine. ^{Gr.} the one having. ^{Gr.} the one never having. ^{Gr.} messengers. ^{Gr.} kids. ^{Gr.} out of his rights. ^{Gr.} killings. ^{Gr.} out of lefts. ^{Gr.} the ones. ^{Gr.} the ones having been blessed. ^{Gr.} having been. ^{Gr.} casting down. ^{Gr.} cosmos = adornment.

35 for I hungered, and you gave me to eat; I thirsted, and you gave me drink; I myself was a stranger, and you ¹took me in;

36 naked, and you arrayed me; I was sick, and you visited me; I myself was in prison, and you came unto me.

37 Then will the righteous answer him, saying, Lord, when did we see thee hungering, and nourished thee? or thirsting, and gave thee drink?

38 But when did we see thee a stranger, and ²took thee in? or naked, and arrayed thee?

39 But when did we see thee sick, or in prison, and came unto thee?

40 And the King will answer and speak to them, Amen I say to you, Inasmuch as you ³did it to one of the least of these my brothers, you ⁴did it to me.

41 Then will he speak also to ⁵them who are ⁶on the left hand, Go from me, ⁷you cursed, into the everlasting fire, ⁸which has been made ready for the devil and his ⁹angels:

42 for I hungered, and you did not give to me to eat; I thirsted, and you did not give me drink;

43 I myself was a stranger,

and you did not ¹⁰take me in; naked, and you did not array me; sick, and in prison, and you did not visit me.

44 Then will they themselves also answer, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not serve thee?

45 Then will he answer them, saying, Amen I say to you, Inasmuch as you ¹¹did it not to one of the least of these, ¹²you did it not to me.

46 And these shall come away into everlasting ¹³punishment: but the righteous into everlasting life.

26, 1 And it ¹⁴took place, when Jesus ¹⁵finished all these words, he spoke to his disciples,

2 You know that after two days the ¹⁶pascha ¹⁷takes place, and the Son of the human is ¹⁸betrayed to be crucified.

3 Then were gathered the chief priests, and the elders of the people, into the court of the palace of the high priest, ¹⁹who is called Caiaphas,

4 and consulted together in order that they might take hold of Jesus by guile, and kill him.

5 But they were saying, Never ²⁰during the feast, ²¹lest there should become an uproar ²²among the people.

¹Gr. gathered me. ²Gr. gathered thee. ³Gr. made. ⁴Gr. having been cursed ones. ⁵Gr. the one having been. ⁶Gr. gather me. ⁷Gr. neither made you it. ⁸Gr. cutting off, or, pruning. **CHAPTER 26.** ⁹Gr. became. ¹⁰Gr. ended. ¹¹A Heb. word = pass-over. ¹²Gr. becomes. ¹³Or, delivered up. ¹⁴Gr. the one said. ¹⁵Gr. in order that there never.

6 But *when* Jesus became in Bethany, in the dwelling of Simon the leper,

7 *there* came unto him a woman having an alabaster box of very precious ointment, and poured it down upon his head, as he is reclining at the table.

8 But the disciples saw it, and were indignant, saying, "To what purpose" is this "waste?"

9 For this "could have been" sold for much, and given to the poor.

10 But Jesus knew it, and spoke to them, Why do you "annoy the woman?" for she wrought a beautiful work "upon me."

11 For you have the poor always with yourselves; but me you have not always.

12 For *when* "she poured" this ointment upon my body, she "did it for my burial."

13 Amen I say to you, Whithersoever this glad message should be heralded in the whole world, *there* shall be "told also that which this woman "did," for a memorial of her.

14 Then went one of the twelve, "he *who* is called" Judas Iscariot, unto the chief priests,

15 and spoke, What "will you agree" to give me, and I will "deliver him up" to you? But

"they bargained" with him for thirty pieces of silver.

16 And from "that time" he was seeking an opportunity In order that he might "deliver him up."

17 But on the first day of the feast of unleavened bread the disciples came unto Jesus, saying, Where wishest thou that we should make ready for thee to eat the "pascha?"

18 But "he spoke, Go your way into the city unto such a man, and speak to him, The Teacher says, My season is near; I "will keep" the "pascha "at thy home" with my disciples.

19 And the disciples "did as Jesus arranged with them; and they made ready the "pascha.

20 But *when* evening became, he was reclining at the table with the twelve.

21 And while they are eating, he spoke, Amen I say to you, that One "of you will "betray me."

22 And they, being excessively grieved, began to say to him, each one by one, "Is it ever at all I," Lord?

23 But "he answered and spoke, "He *who* dipped in his hand with me in the dish, this one will "betray me."

24 The Son of the human indeed goes "away according as

¹Gr. Into what. ²Gr. destruction. ³Gr. was able to be. ⁴Gr. afford labours to. ⁵Gr. into. ⁶Gr. this woman (or, one) cast. ⁷Gr. made it unto the to bury me. ⁸Gr. talked. ⁹Gr. made. ¹⁰Gr. do you wish. ¹¹Gr. betray him. ¹²Gr. the ones stood. ¹³Gr. then. ¹⁴Gr. the one. ¹⁵Gr. make. ¹⁶Gr. unto thee. ¹⁷Many MSS. add disciples. ¹⁸Gr. out of. ¹⁹Or, deliver me up. ²⁰Gr. Never what am I he. ²¹Gr. The one. ²²Or, his way.

it has been written concerning him: but woe to that human through whom the Son of the human is ²betrayed! it was beautiful for [†]that human, if he himself[†] was not begotten.

25 But Judas, ^{he who is} "betraying him," answered and spoke, "Is it ever at all I," Rabbi? He says to him, "Thou spokest it."

26 But ^{while} they are eating, Jesus ^{took} bread, and blessed ^{it}, and broke ^{it}, and gave ^{it} to the disciples, and spoke, Receive, eat; this is my body.

27 And he ^{took} a cup, and gave thanks, and gave ^{it} to them, saying, Drink all you out of it;

28 for this is my blood of the covenant, ^{which is} "poured out concerning many ^{for} the forgiveness of sins."

29 But I say to you, ^{that} I will not ^{ever} drink henceforth out of this product of the vine, until that day whenever I may drink it new with you in my Father's kingdom.

30 And they sang a hymn, and came out into the mount of Olives.

31 Then Jesus says to them, All you shall be offended in me in this night: for it has been written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I ^{arise}, I

will lead ^{on} before you into Galilee.

33 But Peter answered and spoke to him, If all shall be offended in thee, I will ^{never} at any time be offended.

34 Jesus was speaking to him, Amen I say to thee, that In this night, before ^{the} cock ^{crow}, thou wilt utterly deny me thrice.

35 Peter says to him, Though I should have to die with thee, I will not ^{ever} utterly deny thee. Likewise also spoke all the disciples.

36 Then comes Jesus with them into an estate ^{called} Gethsemane; and he says to the disciples, Sit ^{here}, while[†] I should ^{go} yonder[†] and pray.

37 And he received unto ^{himself} Peter and the two sons of Zebedee, and began to be full of grief, and to be in anguish.

38 Then he says to them, My soul is extremely grieved, ^{even unto} death: abide here, and watch with me.

39 And he ^{went} a little farther,[†] and fell upon his face, praying, and saying, O my Father, if it is ^{possible}, let this cup pass away from me: nevertheless not as I wish, howbeit as thou ^{wishest}.

40 And he comes unto the disciples, and finds them sleeping, and says to Peter, Thus

[†]Gr. him, if that human. ^{Or}, delivering him up. ^{Gr}, received.
^{Gr}, the blood. ^{A few MSS. omit that.} ^{Gr}, never. ^{Or}, am
^{Gr}, neither. ^{Gr}, voice. ^{Gr}, said. ^{Gr}, of
^{it}, until of what. ^{Gr}, come away there. ^{Gr}, until. ^{Gr},
^{came before a little.} ^{Gr}, able.

were you not ^{kk}able to watch with me one hour?

41 Watch and pray, in order that you should never enter into temptation: the spirit indeed is eager, but the flesh is weak.

42 Again ^{la}a second time^{le} he came away, and prayed, saying, O my Father, if it is not ^{lp}ossible for this to pass away, except assuredly I should drink it, let thy wish be made to become.

43 And he came again, and found them sleeping: for their eyes were ^{mm}weighed down.

44 And he left them again, and came away, and prayed ^{na}a third time^{ne}, speaking the same word again.

45 Then he comes unto the disciples, and says to them, Sleep hereafter, and repose yourselves: lo, the hour has drawn near; and the Son of the human is ^{nb}etrayed into the hands of sinners.

46 Arise, let us ^{og}o: lo, ^{pp}he who betrays me^{le} has drawn near.

47 And while he yet talks, lo, Judas, one of the twelve, came, and with him ^{qa}an immense^{le} crowd with swords and clubs, from the chief priests and elders of the people.

48 But ^{rr}he who betrays him^{le} gave them a sign, saying,

Whomsoever I shall ^{ss}kiss, that same is he:^{le} hold him fast.

49 And immediately he came unto Jesus, and spoke, "Hail, Rabbi; and kissed him.

50 But Jesus spoke to him, Companion, ^{uu}for what purpose^{le} art thou present? Then they came unto him, and ^{vv}laid hands on^{le} Jesus, and held him fast.

51 And, lo, one of ^{ww}them who were^{le} with Jesus stretched forth his hand, and drew his sword, and smote the bond-servant of the high priest, and ^{xx}cut off^{le} his ear.

52 Then Jesus says to him, ^{yy}Put up again^{le} thy sword into its place: for all ^{zz}they who receive^{le} the sword shall ^{aa}perish with the sword.

53 Or thinkest thou that I am not able to ^{bb}eseech my Father, and he will ^{ab}present to me at this instant^{le} more than twelve legions of ^{cc}angels.

54 How therefore should the writings be fulfilled, that thus it must become?

55 In that hour Jesus spoke to the crowds, Did you come out as ^{ac}against a robber with swords and clubs to capture me? I was sitting ^{ad}daily in the temple teaching, and you did not lay hold of me.

56 But this whole thing has

^{kk}Gr. mighty. ^{ll}Gr. out of second. ^{mm}Gr. having been weighted.
ⁿⁿGr. out of third. ^{oo}Gr. lead on. ^{pp}Gr. the one betraying me, or, the one delivering me up. ^{qq}Gr. a much. ^{rr}Gr. the one betraying him, or, the one delivering him up. ^{ss}Gr. friendship, it is himself. ^{tt}Gr. Rejoice. ^{uu}Gr. upon what. ^{vv}Gr. cast upon the hands upon. ^{ww}Gr. the ones. ^{xx}Gr. took away. ^{yy}Gr. Turn away. ^{zz}Gr. the ones who received. ^{aa}Or, be destroyed. ^{bb}Or, comfort. ^{cc}Gr. stand by me at present. ^{dd}Or, messengers. ^{ee}Gr. upon. ^{ff}Gr. according to day.

become, in order that the writings of the prophets might be fulfilled. Then all the disciples left him, and fled.

57 But ¹they who laid hold of Jesus led him away unto Caiaphas the high priest, whither the scribes and the elders were gathered together.

58 But Peter was following him ²afar off ³unto the court of the palace of the high priest, and entered within, and was sitting with the officers, to see the end.

59 But the chief priests and the whole council were seeking false witness against Jesus, to the end that they might put him to death.

60 And they did not find it, though many false witnesses came unto them. But ⁴at last two came unto them,

61 and spoke, This one was speaking, I am able to destroy the shrine of God, and to build it ⁵in three days.

62 And the high priest stood up, and spoke to him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus was keeping still. And the high priest ⁶spoke to him, I adjure thee ⁷by the living God, in order that thou shouldest speak to us ⁸whether thou art the Anointed, the Son of God.

64 Jesus says to him, Thou spokest it: nevertheless I say to

you, ⁹Henceforth you shall see the Son of the human sitting ¹⁰on the right hand of power, and coming upon the clouds of heaven.

65 Then the high priest rent ¹¹in twain his garments, saying, He blasphemed: what need have we yet of witnesses? see, now you heard the blasphemy.

66 What ¹²think you? But ¹³they answered and spoke, He is guilty of death.

67 Then they spat ¹⁴right into his face, and cuffed him; but ¹⁵some slapped him,

68 saying, Prophecy to us, thou Anointed, Who is ¹⁶he who hit thee?

69 But Peter was sitting without in the court of the palace: and there came unto him one maid, saying, ¹⁷And thou wast with Jesus the Galilæan.

70 But he denied it in front of them all, saying, I do not know what thou sayest.

71 But when he came out into the gateway, another maid saw him, and says to ¹⁸them who were there, This one was with Jesus the Nazarene.

72 And again he denied it with an oath, that I do not know the human.

73 But after a little ¹⁹they who stood by came unto him, and spoke to Peter, Truly thou also art ²⁰one of them; for even thy talk ²¹exposes thee.

¹Many MSS., from afar. ²Gr. afterward. ³Gr. through. ⁴Many MSS., answered and spoke. ⁵Gr. against. ⁶Gr. if. ⁷Gr. From at present. ⁸Gr. out of rights. ⁹Gr. seems it to you. ¹⁰Or, Thou also. ¹¹Gr. makes thee evident.

74 Then he began to imprecate and to swear, that I do not know the human. And immediately a cock ^{am}crew.

75 And Peter remembered the saying of Jesus, having spoken, that Before a cock ^{ad}crow, thou wilt utterly deny me thrice. And he came forth without, and wept bitterly.

27. 1 But *when the morning* became, all the chief priests and the elders of the people ^ttook counsel against Jesus, so that *they might put him to death:*

2 and they bound him, and led him away, and ⁱdelivered him up to Pilate the governor.

3 Then Judas, ²who betrayed him, *when he saw that he was condemned, regretted it, and brought again* the thirty pieces of silver to the chief priests and elders,

4 saying, I sinned, in that I ³betrayed innocent blood. But ⁴they spoke, What *is that* unto us? thou shalt see to that.

5 And he hurled the pieces of silver into the shrine, and withdrew; and he came away and hanged himself.

6 But the chief priests ^atook the pieces of silver, and spoke, It is not lawful to cast them into the ^eKorbanas, since it is the ^fprice of blood.

7 But they ^atook counsel, and bought ^gwith them the potter's field, ^hto bury strangers in.

8 Wherefore that field was called, *The field of blood*, until ⁱthis very day.

9 Then was fulfilled ^jthat which was ^kspoken through ^lJeremias the prophet, saying, And they ^mtook the thirty pieces of silver, the ⁿprice of ^ohim who has been ^pvalued, whom they from the sons of Israel ^qvalued for themselves;

10 and they gave them ^rfor the potter's field, according to what things the Lord arranged with me.

11 But Jesus was ^sstood in front of the governor: and the governor expressly asked him, saying, Art thou the King of the Jews? But Jesus was speaking ^tto him, Thou sayest it.

12 And ^uwhile he is ^vaccused ^wby the chief priests and elders, he answered nothing.

13 Then Pilate says to him, Dost thou not hear how many things they witness against thee?

14 And he did not answer him, ^xnot even unto ^yone saying; so that the governor ^zmarvels exceedingly.

15 But ^{aa}at *that* feast the

^{am}Gr. voiced.

CHAPTER 27. ^aGr. received. ^bGr. to death him. ^cGr. betrayed him. ^dGr. the one delivering him up. ^eGr. turned. ^fGr. delivered up. ^gGr. the ones. ^hA Heb. word = treasury. ⁱGr. value, or. honour. ^jGr. out of. ^kGr. into burial for the strangers. ^lGr. the today day. ^mGr. the thing. ⁿHeb. Jeremias. ^oGr. the one having been. ^pGr. priced, or, honoured. ^qGr. into. ^rGr. made to stand. ^sA very few MSS. omit to him. ^tGr. in the him to be. ^uGr. under. ^vGr. unto neither. ^wGr. to marvel. ^xGr. according to the.

governor was accustomed to release to the crowd one prisoner, whom they were wishing.

16 But they were having then a notable prisoner, 'called Barabbas.

17 Therefore *when* they were gathered together, Pilate spoke to them, Whom do you wish I shall release to you? Barabbas, or Jesus 'who is called' *the Anointed*?

18 For he knew that on account of envy they 'delivered him up.'

19 But *while* he is sitting upon the judgment seat, his 'wife commissioned unto him, saying, "Never have thou even one thing to do with" that righteous man; for I suffered many things this day 'in a dream on account of him.

20 But the chief priests and the elders persuaded the crowds in order that they should request Barabbas, but destroy Jesus.

21 But the governor answered *and* spoke to them, Whom do you wish from the two I shall release to you? But ^athey spoke, Barabbas.

22 Pilate says to them, What therefore shall I 'do *with* Jesus 'who is called' *the Anointed*? They all say, Let him be crucified.

23 But ^xhe was speaking,

^yWhy, what bad thing 'did he? But ^athey were crying out abundantly, saying, Let him be crucified.

24 But *when* Pilate saw that he profits nothing, howbeit rather an uproar becomes, he 'took water, *and* laved *his* hands 'clean in full view of the crowd, saying, I am innocent from the blood of this 'righteous man: you shall see to it.

25 And all the people answered *and* spoke, His blood be upon us, and upon our 'bears.

26 Then he released Barabbas to them: but he scourged Jesus *and* 'delivered him up' in order that he should be crucified.

27 Then the soldiers of the governor 'took Jesus unto themselves into the ^bPrætorium, *and* gathered upon him the whole band.

28 And they 'unclothed him, *and* 'put about him a scarlet military cloak.

29 And they platted a crown out of thorns, *and* 'put it upon his head, *and* a reed in his right hand: and they bowed the knee in front of him, *and* mocked him, saying, ^aHail, King of the Jews!

30 And they spat 'upon him, *and* 'took the reed, *and* were striking ¹⁰him ¹¹upon the head."

¹Gr. said. ²Gr. the one said. ³Or, betrayed him. ⁴Gr. woman. ⁵Gr. Never even one thing to thee and, ⁶Gr. according to. ⁷Gr. make. ⁸Gr. the one. ⁹Gr. For. ¹⁰Or, made. ¹¹Gr. from. ¹²A very few MSS. omit righteous. ¹³Or, bairns. ¹⁴A Latin word = camp, or, public hall. ¹⁵Or, stripped, or, disrobed. ¹⁶Gr. placed. ¹⁷Gr. Rejoice. ¹⁸Gr. In into. ¹⁹Or, it into his head.

31 And when they mocked him, they "unclothed him of the military cloak, and clothed him in his *own* garments, and led him away "to crucify him."

32 But *as* they are coming out, they found a human, a Cyrenian, Simon by name: this *one* they impressed in order that he should "bear his cross.

33 And *when* they came into a place "called Golgotha, which is "to say," a place of a skull,

34 they gave him wine to drink having been mingled with gall: and *when* he tasted it, he did not wish to drink it.

35 But they crucified him, and parted his garments, casting the lot:

36 and sitting down they were "watching him there.

37 And they "set up" over above his head his accusation having been written, This is Jesus the King of the Jews.

38 Then two robbers are crucified with him, one "on the right hand, and the other on the left."

39 But "they *who are*" going by were blaspheming him, moving their heads,

40 and saying, "Thou *who* destroyest" the shrine, and in three days "buildest it, save thyself. If thou art *the* Son of God, descend from the cross.

41 Likewise also the chief priests with the scribes and elders mocking *him*, were saying,

42 He saved others; he is not able to save himself. He is *the* King of Israel, let him descend now from the cross, and we "will believe" upon him.

43 He has confidence upon God, let him deliver *him* now, if he wishes him: for he spoke, that I am God's Son.

44 But the robbers also, "who were" crucified together with him, were upbraiding him *with* the same.

45 But from *the* sixth hour darkness became upon all the "land until the ninth hour.

46 But about the ninth hour Jesus shouted out with a "loud voice, saying, Eloi, Eloi, lama sabachthani? "that is, My God, my God, "why forsookest thou me?

47 But some of "them *who* stood" there, *when* they heard it, were saying, that This *man* voices "Elias.

48 And immediately one "of them ran, and "took a sponge, and filled it with vinegar, and "put it on" a reed, and was giving him to drink.

49 But the rest were saying, "Let thou alone," we should see if "Elias is coming "to

^sGr. into the to crucify. ^{ss}Gr. take. ^{bb}Gr. keeping. ⁱⁱGr. placed upon. ^{jj}Gr. out of rights, and one out of lefts. ^{kk}Gr. The one destroying. ^{ll}Gr. building. ^{mm}Many MSS., should believe. ⁿⁿGr. earth. ^{oo}Gr. great. ^{pp}Gr. this. ^{qq}Gr. to what end. ^{rr}Gr. the ones having stood. ^{ss}Heb. Elijah. ^{tt}Gr. placed it about. ^{uu}Or, suffer it. ^{vv}Gr. saying.

save" him. ¶But another took a spear, and pierced his side, and there came out water and blood."

50 But Jesus cried out again with a ¹¹loud voice, and ¹²yielded up¹³ the spirit.

51 And, lo, the veil of the shrine was divided ¹⁴in two, from ¹⁵the top to the bottom; and the earth was quaked, and the rocks were divided;

52 and the tombs were opened, and many bodies of the ¹⁶saints who have fallen asleep¹⁷ were raised up,"

53 and came forth out of the tombs after his rising, and entered into the holy city, and appeared plainly to many.

54 But the ¹⁸captain and ¹⁹they who are" with him ²⁰watching Jesus, when they saw the earthquake, and the things which became, feared excessively, saying, Truly this was God's Son.

55 But many women were there ²¹viewing from afar off, whoever followed Jesus from Galilee, serving him;

56 ²²among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 But when evening became, there came a rich human from Arimathea, ²³by name" Jo-

seph, who also himself was ²⁴Jesus' disciple:"

58 this man came unto Pilate, and requested the body of Jesus. Then Pilate bade it to be rendered.

59 And Joseph received the body, and wrapped it in a clean linen cloth,

60 and placed it in his own new tomb, which he hewed out in the rock: and he rolled a great stone unto the door of the tomb, and came away.

61 But Mary Magdalene was there, and the other Mary, sitting in full view of the sepulchre.

62 But on the morrow, which ever is after the preparation, the chief priests and the Pharisees were gathered unto Pilate,

63 saying, ²⁵Sir, we remembered that that wanderer spoke, while yet living, After three days I am ²⁶arising.

64 Therefore bid that the sepulchre be made safe until the third day, lest at any time the disciples should come and steal him away, and speak to the people, He ²⁷arose from the dead. And the last wandering shall be worse than the first.

65 §But Pilate was speaking to them, You have a ²⁸custodia: go your way, make it safe as you know how.

66 But ²⁹they went and made

¹Many of the later MSS. omit this clause. ¹²Or, sent away. ¹³Or, up above until down. ¹⁴Or, having fallen asleep saints. ¹⁵Or, arose. ¹⁶Or, ruler (or, commander) of a hundred men -- Latin centurion. ¹⁷Or, looking on. ¹⁸Or, in. ¹⁹Or, the name. ²⁰Or, disciple to Jesus. ²¹Or, Lord. ²²Or, being raised up. ²³Or, was raised up. ²⁴Many MSS. omit But. ²⁵A Latin word watch, or, guard.

the sepulchre safe, sealing the stone, with the ^{ac}custodia.

28, 1 But ^along after the sabbath ^{was over}, "as it began to dawn ^{toward the first}" day of the week, came Mary Magdalene and the other Mary to view the sepulchre.

2 And, lo, ^{there} became a great earthquake: for ^{'an angel}" of the Lord descended out of heaven, and came unto it, and rolled away the stone, and was sitting ^{'upon} it.

3 But his ^{'semblance} was as lightning, and his clothing white as snow:

4 but from fear of him the ^{'keepers} were quaked, and were made to become as dead ^{men}.

5 But the ^{'angel} answered and spoke to the women, Never fear you: for I know that you seek Jesus ^{'who has been}" crucified.

6 He is not here: for he ^{'arose}, according as he spoke. Come hither, see the place ^{'where} he ^{'lay}.

7 And go quickly, ^{'tell} his disciples, that He ^{'arose} from the dead; and, lo, he leads ^{on} before you into Galilee; there shall you see him: lo, I ^{'told} you.

8 And they came away quickly from the tomb with fear and

great joy, and ran to report to his disciples.

9 And, lo, Jesus met them, saying, ^{'Hail}. But ^{'they} came unto him, and took hold of his feet, and worshipped him.

10 Then Jesus says to them, Never fear: go your way, report to my brothers, in order that they should come away into Galilee, and there they shall see me.

11 But ^{'while} they are going, "lo, some of the ^{'custodia} came into the city, and reported to the chief priests all the things ^{which} became.

12 And ^{when} they were gathered with the elders, ^{'and} took counsel," they gave sufficient money to the soldiers,

13 saying, "Tell, that His disciples came ^{'by night}," and stole him away ^{'while} we are sleeping."

14 And if assuredly this should be heard of ^{'by} the governor, we will persuade him, and make you ^{'without} anxiety."

15 But ^{'they} received the money, and ^{'did} as they were taught: and this ^{'account} was spread abroad ^{'by the Jews} up to ^{'this very day}."

16 But the eleven disciples went into Galilee, into the

CHAPTER 28. ^{aGr.} at even (or, late) of the sabbath. ^{bGr.} into one. ^{cGr.} a messenger. ^{dGr.} over above. ^{eGr.} outward appearance. ^{fGr.} ones keeping. ^{gGr.} messenger. ^{hGr.} the one having been. ^{iGr.} was raised up. ^{jGr.} whither. ^{kGr.} was laid. ^{lGr.} speak to. ^{mGr.} spoke to. ^{nGr.} Rejoice. ^{oGr.} the ones. ^{pGr.} of them going. ^{qGr.} Latin word=watch, or, guard. ^{rGr.} received counsel to. ^{sGr.} Speak. ^{tGr.} of us sleeping. ^{uGr.} upon. ^{vGr.} unanimous. ^{wGr.} made. ^{xGr.} word. ^{yGr.} beside. ^{zGr.} the to-day day.

mountain which Jesus appointed them.

17 And *when* they saw him, they worshipped *him*: but *some* doubted.

18 And Jesus came unto *them*, and talked to them, saying, All authority was given to me in heaven and upon earth.

19 *Go and disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit:

20 teaching them to keep all things^wwhatsoever I commanded you: and, lo, I am with you all the days, until the consummation of the age.

*A few MSS., Therefore go.

•Gr. as many as.

EXPLANATIONS OF THE TRANSLATION.

AXIOMS. 1. Every word ought to be translated. 2. The same Greek word ought to be translated uniformly by the same English word. 3. The different Gr. words ought to be translated distinctively by different Eng. words. 4. The primary meaning of each word ought to be given in every possible instance; and whenever a secondary meaning has to be given, then the primary meaning ought to be given in the margin (or, at the foot of the page). 5. All supplied words ought to be given in *italics*, even when indisputably implied.

COROLLARIES. 1. With these self-evident truths, it is also manifest that, (a) Proper names that are significant, (b) Names of coins and measures, (c) Words foreign to the Greek, (d) Idioms, and (e) Particles which coalesce with other words, ought to be explained in the margin. 2. Sometimes (a) Old words, and (b) Newly coined words, have to be used, in order to carry out AXIOM 3; because these things have to be done in every scientific pursuit, or branch of study, in which accuracy and perspicuity are sought for.

The General Title for all the books, **THE NEW COVENANT**, has been taken from Jeremiah 31, 31, "I will make a new covenant" (Heb. תְּבַרָה, Gr. *διαθήκη*), which is quoted and commented upon in the Epistle to the Hebrews (8, 8, &c.); and referred to by our Lord, "This cup is the new covenant (*διαθήκη* not "testament") in my blood" (Luke 22, 20); and also occurring in several other places, **servants of the new covenant** (2 Cor. 3, 6), "the two covenants" (Gal. 4, 24), &c., (AXIOM 2).

The Special Title of the first book, **ACCORDING TO MATTHEW**, is thus given in all the Ancient MSS. When the MSS. are cited, this includes all the early Versions and Quotations, &c.; because we have to appeal not only to the Gr. MSS. of the Scriptures, but also to the Gr., Syriac, Latin, &c., MSS. of all the other authorities, so as not to be misled by the sometimes inaccurately printed Editions of the Early Writers, Versions, &c. The statement has frequently been made most unadvisedly, that a few of the Versions are older than our best Gr. MSS., and "ergo" (therefore), as some say, they are of more authority; but there are no MSS. of the Syriac, Latin, &c., Versions, which begin to compare in age or perfection with the great Sinaitic, Vatican, and Alexandrine MSS., and others that might be named; and even if there was a complete MS. (or, a number of MSS.) of any Translation more ancient than any Gr. MS., it could not supersede the original language, with all the other consenting testimonies beside. So this translation, even if it could be perfect ("I have seen an end of all perfection" (Ps. 119, 96)), does not pretend to compete with, what all who can ought to study, the original Gr. in the best Edition obtainable.

The division into CHAPTERS and VERSES has been left untouched (except in a few instances where re-numbering was required); because there are Paragraphs in the most Ancient MSS., which correspond exactly in hundreds or even thousands of instances with Robert Stephens' verses; and it is the most convenient mode of reference ever invented. But the chapters are not spaced off, and wherever a verse does not end with a period, the next v. does not begin with a Capital letter; unless of course it should be a Proper name, &c.

Matthew 1, 1. **A book of the birth of Jesus the Anointed** ("The book of the generation of Jesus Christ"). **A book** (βιβλος = Bible) *not* "The book" (= ἡ β.). The definite article is not expressed; and Luke has an account of the birth of our Saviour, and a different genealogical record giving his human descent through his mother Mary from David's son Nathan; while Matthew gives his legal title to the throne through his adopted father Joseph, heir in the line of the kings of the tribe of Judah through David's son Solomon. In Mark 12, 26 &c., we have properly "the book" (ἄξιον 3) | **the birth** (γενεσις = Genesis) *not* "the generation" (= ἡ γενεά, see v. 17 &c.). This word is properly translated in v. 18 &c., "the birth of Jesus" (ἄξιον 5, 2 and 3) | **Jesus** [Heb. Joshua (see v. 21)] ('Ἰησοῦς). This is the Gr. word in the Septuagint (LXX) for Joshua, and is so used in Acts 7, 45 and Heb. 4, 8, where "the son of Nun," the successor of Moses is referred to. Doubtless our Lord was named by the angel, and addressed by Joseph and Mary and others in "the Hebrew tongue" (see Acts 26, 14) as Joshua (יְהוֹשֻׁעַ = Saviour). He is the true Joshua, that is, the true Saviour; just as he is the true David, that is, the true Beloved One (COROLLARY 1, a) | **Anointed** (χριστός) *not* "Christ" (= the Gr. word in English letters. Many persons do not know what the word "Christ" means: it does not occur as a Proper name in the Old Covenant, either in the Heb. (מָשִׁיחַ) or LXX, any more than the word "king." What

would the Eng. reader be able to make of such a sentence as, Thou art the Basileus of Israel? The Gr. word (βασιλεύς) in Eng. letters; but translate it for him, and it is plain enough, "thou art the King of Israel" (John 1, 49); so he ought to have the advantage of the rendering of "The Christ of God," that is, "The Anointed of God" (Luke 9, 20, &c.). Besides the references already given in the margin (or, at the foot of the page), see also 1 Sam. 9, 16; 12, 3; 24, 6 &c., "thou shalt anoint him," "before his anointed," "the Lord's anointed—seeing he is the anointed of the Lord" (AXM. 1).

2. **but Isaac begot Jacob** ("and Isaac begat Jacob"). **but** (δέ) *not* "and" (= καί). The meaning of the contrast may be that Isaac did not prove to be "the seed" which was promised, and so all the way on throughout the genealogy. Perhaps it will be best to cite two examples in which the contrasting power of this little word (δέ) can be seen: "his own received him not. But (δέ) as many as received him, to them gave he &c." (John 1, 11 and 12), "the law was our schoolmaster—But (δέ) after that belief is come, we are no longer under a schoolmaster" (Gal. 3, 24 and 25), AXMS. 2 and 3.

3. **Phares and Zara out of Thamar** ("Phares and Zara of Thamar"). **out of** (ἐκ) *not* "of." The preposition denotes origin or source; it is properly translated in ch. 2, 6 &c., "for out of (ἐκ) thee shall come forth a Governor"; but "of" is merely the sign of the genitive case, as in v. 1, **the son of David**=David's son (AXMS. 1, 2 and 3).

16. **husband** [*Gr.* man] (*ἀνὴρ*). In this and many other instances we have two or more words, where they have only one in the *Gr.* and other languages. Yet there are a few instances in which it seems as if the *Gr.* has the advantage (AXM. 4).

18. **Spirit** (*πνεῦμα*) not "Ghost" (= *φάντασμα*). No one would think of saying, God is a ghost, instead of the way that it is properly translated, "God is a spirit" (*πνεῦμα*), John 4, 24 (AXMS. 2 and 3).

19. **never** (*μὴ*) not "not" (= *οὐ*). In John 7, 15 it is correctly given, "having never (*μὴ*) learned" (AXMS. 2 and 3) || **intended** (*βούλομαι*) not "was minded" (= *φρονέω*). The true signification is expressed in Acts 5, 28 &c., "you intend (*βούλομαι*) to bring this man's blood upon us" (AXMS. 2 and 3).

20. **devised** (*ἐνθυμέομαι*) not "thought" (= *δοκέω*). There are some fifteen (15) different *Gr.* words, that are translated by the one Eng. word "think." There are other examples of more than 25 or 30 words being thus slighted. With so many more words in the living Eng. language, certainly more of the *Gr.* words can be separated in their meaning, and distinguished from one another. There are numerous volumes upon the *Gr.* and Eng. synonymes, why not let the Eng. reader have the practical application of their value? (AXMS. 2 and 3).

21. **himself** (*αὐτός*). The pronoun is emphatic (AXM. 1).

2, 18. **bearns** [*or*, bairns] (*τέκνον*) not "children" (= *παῖδιον*). There are six different *Gr.* words that are translated "child"; the other four are, "babe" (*βρέφος*), **infant** (*νήπιος*), **boy** (*παῖς*), and "son" (*υἱός*); then we have left "child" (*παῖδιον*), and we must rehabilitate this good old Anglo-Saxon word **bearn** (*τέκνον*), used in standard Eng. writers, and happily preserved for us as a living word in the Scotch form "bairn." It is to be pronounced like *war*, *warn*, "bear," **bearn**. It is derived from the verb to *bear*, and is limited primarily in its use to one's own family, my bearn, or my bearns: so we who believe in the eternal Son of God are born of God, are the **bearns of God** (Rom. 8, 16); he is our own Father. Just as the word "friend" is taken up by our Saviour, "you are my friends," as Abraham "was called the friend of God" (COROLLARY 2, a).

3, 16. **immersed** (*βαπτίζω*) not "baptised" (= the *Gr.* word in Eng. letters). In Heb. 10, 22, "having our hearts sprinkled (*ῥαντίζω*) from an evil conscience," the *Gr.* word might be represented in Eng. as *rhantised*, which differs by three letters from "baptised"; then there is another word for "poured" (*χεω*). AXM. 1.

4, 4. **The human** (*ὁ ἄνθρωπος*) not "Man" (= *ἀνὴρ*). In *ch.* 14, 21 the distinction is drawn, "about five thousand men, beside women and children;" and the expression has been used in Eng., "a crowd of humans," which includes all: like "fishers of **humans**"; so we have "the Son of **the human**" (Heb. *ⲓⲁⲩⲱⲛ*), the generic name of our race (AXM. 3).

23. **the glad message** (*τὸ εὐαγγέλιον*). This is a compound of the word used in 1 John 1, 5: and 3, 11, "this is the message" (*ἄγγελία*); and it seems more consistent and intelligible to say **the glad message**, than to say "the glad tidings," or, "the gospel," or, the good news (AXM. 2).

5, 15. **modius** (*μόδιος*, a pure Latin word in *Gr.* letters). The Eng. reader ought to have the opportunity of seeing the evidence in the text of the writings themselves, that there was a mixture of foreign elements: pure Hebrews speaking and writing the *Gr.* language, which was introduced among them by their dispersion among the nations, and by the conquests of Alexander the Great; yet naturally retaining some of their own Heb. words; and in contact with Syrians, and other

EXPLANATIONS OF THE TRANSLATION.

nations, from whom they derived other words: and subject to the Romans, and compelled to use some Latin words, for some of which they, like ourselves, had no exact equivalents (CRLY. 1, b).

10, 37. **friendships** (φιλέω) *not* "loveth" (=ἀγαπάω). As the noun "love" (ἀγάπη) and the verb "love" (ἀγαπάω) correspond to one another, so it seems necessary to coin the word by regular derivation, to make the noun "friendship" (φιλία, James 4, 4), and the verb **friendship** (φιλέω) to convey the same idea. The distinction between the two words is fully brought out in the Gr. and correct translation of John 21, 15-17 (CRLY. 2, b).

16, 18. **assembly** (ἐκκλησία) *not* "church" (=?).* This word is properly translated in Acts 19, 32, 39 and 41, "the assembly was confused," "lawful assembly," "he dismissed the assembly." There are no such ecclesiastical terms in the Gr. language. The student may read in Homer, Xenophon, Demosthenes, &c., about the "herald" (κήρυξ), but not the "preacher," an "overseer" (ἐπίσκοπος) but not a "bishop," &c.; and it is only at the end of the Articles in the Lexicon that it can be added, "in N. T.," or, "in Eccl.," that some meaning foreign to the Gr. language has been adopted in the translation of the Scriptures: all the marrow, and bone, and muscle, has thus been sacrificed (AXM. 2).

20, 13. **Companion** (ἑταῖρος) *not* "Friend" (φίλος). In *ch.* 26, 50 also, our Saviour addressed Judas as his **Companion** (AXM. 3).

Other explanations will be given in the succeeding parts, God wishing, as any may desire. The attempt has been made here to illustrate the Axioms and Corollaries by some of the most important examples. Impossibilities may have been aimed at, but that is preferable to being held forever in traditional bondage. While it is still true, that not a single word of the Common Version has been wilfully changed.

* τὸ κυριακόν (*whence* kyrké, kirk, church), Ecclesiastical.

“Talking to yourselves in psalms and hymns and spiritual songs singing and making melody in your heart to the Lord.”

SONGS OF DELIVERANCE.

“And they sing a new song, saying, Worthy art thou to receive the scroll, and to open the seals of it: because thou wast slain, and boughtest us to God in thy blood, out of every tribe, and tongue, and people, and nation.”

DEDICATION.

"She shall sing there, as in the days of her youth."

Hast thou made me to sing again, my Lord,
As in the days of my youth?
There have been bitter years since last I sang,
While I've waited for thy truth.

I would not forget that during them all,
Thy love has followed me long;
And blessings and mercies have crowned my days,
Although there has been no song.

Thou hast stayed my heart on the songs of old,
And thy word, and promise true;
But to sing myself! was my spirit bound,
Or the heavens brass, not blue?

I have wandered on in the halls of song,
And my weary feet have stood,
Where the mighty singers have been laid down,
But no song was in my mood.

While others were singing, my harp was still;
May I now join in their song?
Wilt thou not accept my tribute of praise?
For we all to thee belong.

Though I can never sing as they have sung,
Yet some have made me believe,
That my verses have brought them rest in thee.
Wilt thou then my songs receive?

And use me, the weary and poor to cheer,
With promises true and tried,
Until we all in thy glory appear,
And ever in thee shall hide.

18th day, 3rd month, 1878.

EDWARD ALEXANDER GUY.
Cincinnati, O.

SONGS OF DELIVERANCE.

**"Thou art my hiding-place; thou shalt preserve me from trouble;
thou shalt compass me about with songs of deliverance. Selah."**

"Peace I leave *with* you, my peace I give to you."

Peace, peace, peace be to thee;
I have loved thee, I have bought thee,
I will keep thee evermore.

Sing, sing, sing of my love,
Till the weary find their rest,
And peace in me.

Speak, speak, speak in my name:
I am Jesus, freely saving
All who come unto me.

Watch, pray, work till I come;
I will take thee to my home,
Where ne'er enters sin nor sorrow.

Peace, home, yes! all is thine,
Every blessing; I will not leave thee,
Nor forsake thee, I am thy friend.

**"Whosoever should confess that Jesus is the Son of God, God abides
in him, and he in God."**

That Jesus is the Son of God,
I with my mouth confess,
And sing this lay of praise to him,
The Lord my righteousness.

His home in heaven for me he left,
To bring me life and peace:
The Lord of hosts became true flesh.
His love shall never cease.

He gave himself to die for me,
A sinner, lost, undone ;
He bore my sins upon the tree,
My heavenly home he won.

In me abides the living God,
And I in him abide,
Not through my works, or promises,
But he creates his bride.

O Son of God eternally,
O Son of man for me,
Fain would I speak and sing thy praise,
Till I thy glory see.

"This cup *is* the new covenant in my blood, which is poured out
on your behalf."

I am nothing but sin, Lord Jesus,
In that which is born of the flesh,
And I come to thee for forgiveness,
To be cleansed in thy blood afresh.

My transgressions I would not excuse,
My thoughts I can not hide from thee,
But my evil fully confessing,
Thy new covenant is my plea.

It is all that thou askest from me,
Since payment I never can make :
His forgiveness, justification,
God declares it all for thy sake.

I have peace in his love believing,
He tells me that I am still thine ;
All my sins thyself once receiving,
Thou hast made all things ever mine.

When thou comest again in glory,
Receiving thy own to our home,
We shall learn more of the glad message,
While through heav'n's fair fields we shall roam.

"Never let your heart be troubled, neither let it be cowardly."

Troubled heart, I am thy rest,
I have bought thee with my blood,
Lean thy head upon my breast,
All is working for thy good.

Cast thy care upon me now,
Leave it all with me, and trust;
Let no trial cloud thy brow,
Though thou art still only dust.

Should the way be dark and drear,
And thy sorrows crush thee down,
I am thine, why shouldst thou fear?
I have promised thee a crown.

I have conquered every foe,
Captive led captivity,
Let the storms then rudely blow,
I am thy security.

Art thou looking yet within,
There to find some evidence
Of thy freedom from all sin,
Then to come with confidence?

Only darkness shalt thou find,
I have purchased all for thee;
Quit the tortures of thy mind,
Trust my word, and doubts shall flee.

When I say that I have left,
As my portion, peace with thee;
Wilt thou go as one bereft?
No! my love, hide thou in me.

"In the world you have affliction: howbeit be of good cheer; I have overcome the world."

When thy heart is wrung with anguish,
And thy griefs o'erwhelm thy soul,
Then look up to me, nor languish,
Let thy Saviour make thee whole.

Were thy pathway strewn with flowers,
And thy sun to always shine,
With no clouds, nor gentle showers,
Then for storms thou wouldst e'en pine.

As I know what is best for thee,
Wilt thou not trust in my love?
No affliction, deep though it be,
Can e'er drown my throne above.

Peaceful then be, and of good cheer,
I the world have overcome;
Work on for me, be without fear,
I will surely bring thee home.

"I will never at all leave thee, nor ever at all forsake thee."

A mother may forget her child,
Yet will I never thee forget;
Lightnings may flash, and winds blow wild,
But all their raging I have met.

Thy heart may fail amid the storms,
Or into sin shouldst thou e'en fall;
For it assumes most subtle forms;
Still I will bring thee back from all.

Lord, on thy promise now I lean,
That thou thy child wilt never leave;
And Satan's darts, fiery and keen,
Shall make thee to me closer cleave.

Keep me confessing every sin,
And knowing that I am forgiven,
Then seeking men to thee to win,
Until I reach my home in heaven.

"Never fear, only believe."

Only believe, for all is yet well,
Whatever the trial, or grief;
Listen to him, who came down to tell
The weary of help and relief.

[REFRAIN for each verse.]

Wonderful works he wrought in that land,
Where he came as the promised seed,
Giving full proof that it was God's hand
Stretched forth for our rescue and need.

He says to thee, Fear not: I am thine,
Thy sorrows I carried them all,
Doubt not my love, for comfort divine,
And blessings are waiting thy call.

He cares for us, he will not forget,
Then cast on him all thy dark care;
Trust in his love, he has mercy yet,
Until in his glory we share.

"And the Lord gave them rest."

Not our way, but thine, O Lord,
We know not what is best:
Oh, bring us in full accord
With all thy promised rest.

How for us thou shalt provide,
We must never prescribe;
But trusting our loving guide,
To thee our care describe:

Then leaving it all with thee,
Go on in thy own path;
Though our pride may humbled be,
Thou chastenest not in wrath.

God's bounty is free to all
Who enter in through thee;
No trial can on us fall,
Too small for thee to see.

With thee there are no more tears,
Each step we then shall know;
Take away now all our fears
This little while below.

"In this is the love, not that we loved God, howbeit that he himself loved us, and commissioned his Son to be the substitution concerning our sins."

God's everlasting love we sing,
To sinners now made known,
By him to whom heav'n's harps yet ring,
Since he that love has shown.

His Father's bosom was his place
Through all eternity,
But leaving that, he turned his face
Toward earth's sad misery.

He toiled, and wept, and bled, and died,
The debt of sin to pay,
And all was settled when he cried,
"Finished," it is this day.

Love never dies, that is, God's love,
For it is pure and free,
He sent his Son down from above
That we might ransomed be.

The Holy Spirit gives the light
Of everlasting love,
Its breadth, and length, and depth, and height,
Forever we shall prove.

So day by day he makes us rest
In pastures green and fair,
And leads us on, each as his guest,
With whom the King can share.

But if we sin, he intercedes,
And brings us to confess
Our shame and sorrow, while he pleads
For us his righteousness.

We know that "God is love" in this,
Because he gave his Son,
To bring us to his heav'nly bliss
Through all that he has done.

We praise the Father, and the Son,
The Holy Spirit too;
And know that soon we shall be one
With Him who loved us so.

"Faithful is the word, and worthy of all acceptation, that Anointed Jesus came into the world to save sinners; of whom I am chief."

Christ Jesus came into the world
To seek and save the lost,
He took our sins upon himself;
Such love! at what a cost.

Receive him, O you sons of men,
And he will give you power
To know your sins are all forgiven,
And he is your strong tower.

God's word declares that every one,
Who in the Son believes,
Is born of God. Yes! here, and now,
Eternal life receives.

We can not make ourselves like him,
Who knew no sin at all;
But taking our true place as vile,
He hears our faintest call.

This mortal and corruptible,
Like him, shall soon be made,
Who lives in glory now above,
For all our debt he paid.

At any moment he may come
To take us to the place
Prepared for us, and we shall see
Our Saviour face to face.

O blissful time, when sin no more
Shall vex our hearts with grief;
Lord, keep us waiting in thy love
With peace, and full belief.

"As new born babes, earnestly long for the guileless milk of the word."

There is nothing like thy written word,
Holy Father, all else is vain;
Except as we draw from that fountain,
With the blood to cleanse every stain.

Thou dost tell us of thy wondrous love,
In the gift of thy only Son,
To bring us thy life, and forgiveness,
For the sake of what he has done.

Keep us longing for thy living truth,
As a babe for its mother's milk,
The purest honey is not so sweet,
And but dross we count gold and silk.

When we learn from it to look away
From ourselves, and each earthly thing,
To Jesus, our Saviour, and Shepherd,
Thy blest Spirit gives us to sing.

When he comes again to take us home
With himself forever to be,
We then shall know, as we now are known,
And no fears, nor tears shall we see.

"We who believed do enter into rest."

I have entered into rest,
All my sins are blotted out,
Jesus folds me to his breast;
I am his! Why should I doubt?

[REFRAIN for each verse.]

When he says, Come unto me,
Weary, sin-sick, near to die,
I will give my rest to thee;
He is true, he can not lie.

Not by works that I have done,
Have I found this peace and joy,
But believing in the Son,
He will all my foes destroy.

Heav'n is my eternal home,
God has sealed me for his own,
And where'er on earth I roam,
He will make his mercy known.

"This Jesus, who was received up from you into heaven, shall thus come in like manner as you gazed at him going into heaven."

Jesus himself, the Lord of all,
Is coming for his bride;
We know not the day, we know not the hour,
But safely in him we all hide.

[REFRAIN for each verse.]

He is coming to take us home,
Even so come, Lord Jesus, come.

Dreary the years, since thou wast here,
With failure on each hand,
Divisions are rife, thy love is denied,
Few look for the heavenly land.

Keep us waiting in loving trust,
While seeking all thy will,
This may be the day, this may be the hour,
When all our joy thou wilt fulfil.

"Where is your belief?"

I thank thee, my Saviour, for thy loving care,
No trial, or sorrow, but what thou dost share;
Yet doubting, and fearing, how often I go!
While thou art still waiting to bear all my woe.

The storm may be raging, the waves may be high,
The bark may be filling, and danger be nigh,
But when I cry to thee, I perish, Lord, save!
The word is then spoken, that calms each dark wave.

Though nothing but death is my due day by day,
For thought, word, and act, I rejoice now to pray,
Forgive me, my Father, the sins of my heart,
And let thy Son's blood cleanse me in every part.

My Saviour, my Shepherd, my Lord and my God,
I would trust in thee, in the path thou hast trod:
Oh, keep me then waiting thy help to receive,
Not turning to man, but in thee to believe.

"For God thus loved the world, so that he gave the only-begotten Son, in order that every *one* who believes into him should never perish, howbeit should have everlasting life."

We tell the glad tidings, that God is love,
He sent his Son our sins to bear,
And every one who in his name believes,
Forgiveness receives, and a crown shall wear.

This wonderful message has come to us,
More precious than a world of gold,
The gift of God is everlasting life,
Through Jesus our Lord, who has power untold.

The angels are waiting to raise their song,
For souls who on his name will call,
Let anyone, who the glad word now hears,
And wishes our Saviour, at his feet fall.

"We know that all things work together for good to them *who* love God, to them *who* are called according to his purpose."

All things work together for our good,
Both fairest sunshine and darkest storm,
He, who with his flock has ever stood,
All of his promises will perform.

"Our light affliction, *which is but* for a moment."

I do want to trust thee, my Saviour,
I know I am nothing at all;
Forgive my unworthy behaviour,
And keep me, or else I shall fall.

The pillar of cloud shall o'ershadow
To shield me from each scorching ray,
Should darkness my bark seek to swallow,
Thy light shall shine forth on my way.

Thy peace like a deep flowing river
All the fleets of war can uphold :
No arm with such might to deliver,
Whose triumphs are yet to be told.

Thou hast told us there must be trials
In this world, as we pass along;
But while Satan pours out his vials,
All his wrath is to make us strong.
Thy yoke proves indeed to be easy,
And thy burden of love is light;
Let the winds then be fair, or stormy,
We'll soon land where there is no night.

"In whom we have the redemption."

Redemption's price was paid in full,
When Jesus died upon the tree,
The blood which cleanses from all sin,
There freely flowed for you and me.

We praise the name of him who came
To save the lost, to bring us life,
'Tis God with us, Emmanuel,
Who conquered in the deadly strife.

His sunlight scatters all our gloom,
We see in him that "God is love;"
He sets us free, he gives us peace,
And seals us for our home above.

Soon we shall see him as he is,
And like to him we then shall be,
All trials, conflicts, sorrows, past,
To rest with him eternally.

And till that hour when he "will come,"
We find him present with us here,
He knows our need, and bids us cast
On him our every care and fear.

"My beloved brothers, become settled, unmoveable, always abounding in the work of the Lord, knowing that your labour is not empty in the Lord."

Brothers, there is work for all,
Heed the Master's loving call;
Old and young can find a place,
All can pray, while some may trace

The wondrous love of him, who gave
His Son to die our souls to save.

We may never see the fruit,
Nor the tender, budding shoot,
While we tread this vale of tears;
But the promise stills our fears,
God's word shall prosper, and shall bring
A sure return in everything.

Servants of the living God,
Children of the royal seed,
Light the burden, kind the yoke,
For he keeps us, for he spoke,
Blest witnesses for me you are,
And soon my glory you shall share.

"He who spared not his own Son, howbeit delivered him up on behalf of us all, how shall he not with him also freely give us all things?"

Thy everlasting love we sing,
Thou source of love, our Father, God:
Most gladly to thy throne we bring
Our offerings cleansed in thy Son's blood.

Thou gavest him for us to die,
He bore our load of grief and sin;
Thou sparedst not thy own right eye,
Or heart of love, to bring us in.

Let earth re-echo with the song,
That "God is love," unbounded love:
With him, to whom all things belong,
We journey to our home above.

"Without the shedding of blood there is no forgiveness."

Holy, holy, holy blood
Of the spotless Lamb of God!
Shed for sinners on the tree;
Thou didst die to set us free.
All our sins on thee were laid,
Thou the debt hast fully paid;

Purchased us at such a price,
That should warm a heart of ice.

Wondrous, wondrous, wondrous love!
Now we look to thee above :
Son of God, and Son of man,
Who wrought out redemption's plan.
Matchless glory thou didst leave,
For a grave the throne bereave :
Death for death by us deserved ;
Mercy, justice, both preserved.

Joyful, joyful, joyful news !
Peace with God now freely flows
Through belief in him who died,
Who for us will e'er provide.
Soon thou'lt come to take us home,
Nevermore from thee to roam ;
Like thyself we then shall be,
Sin or tears no more to see.

"Lo, the winter is past, the rain is over and gone; the flowers appear
on the earth; the time of the singing of birds is come."

Spring with its beauty has come again,
The winter is over and gone;
Birds are singing in the meadows green,
And flowers and leaves hasten on.

Once I was dead, and fettered with sin,
My pleasures were all of the world ;
I cared not for God, or heav'nly things,
Dark passions my poor bosom whirled.

Now I am free as the birds that fly,
For Jesus has finished the task,
That filled God's law full with righteousness,
And gives me in glory to bask.

My heart is filled with my Saviour's love,
The darkness has all passed away,
Since the light of life has entered in,
And made me a child of the day.

Cold winds, dark storms, chilling frosts **may come,**
Temptations **may lead me astray ;**
But the life everlasting, his gift,
And my Shepherd with me shall **stay.**

He will bring me back, my sins to own,
And my wand'rings all to confess :
Then forgiven, and healed ; with his joy,
My Saviour again I will bless.

Thus on he will lead me to that hour,
When, either to sleep in the dust,
Or living, he shall come for his bride ;
So in him I put all my trust.

Sing on with the birds, enjoy the bloom,
My soul, be as blithe as they all ;
Keep telling his glad message to **men,**
He will care, on him only call.

" Having been tempted in all things like as *we are,* yet without sin."

Our hearts go out toward the blind,
We seek to help them on their way ;
No thought of pride should fill our mind,
Because we have the light of day.

We need no bandage on our eyes,
Nor should we put them out for aye,
That we may feel how great our prize.
Would this another's loss supply ?

Must he then sin who came to save,
Have e'en one thought as dark as night ?
Should blind guides make the blind **more brave ?**
No ! he in whom we live was light.

" A friend of tax-collectors and sinners."

O friend of sinners, my true friend,
Above all else my way, my end :
Should they all fail, in thee I'd rest ;
My name is borne upon thy breast.

MUSIC FOR SOME OF THE SONGS OF DELIVERANCE.

Words, p. 10. Air by E. A. G. No. 1. Other parts by

I have entered in-to rest, All my sins are blotted out.

Je-sus folds me to his breast; I am his! Why should I doubt?

Refrain.

When he says, "Come unto me," Weary, sin-sick, near to die,

I will give my rest to thee; He is true, he can not lie.

Not our way, but thine, O Lord, We

know not what is best: Oh, bring us in full ac-cord

Ritard.
With all thy promised rest, With all thy promised rest.

Words, p. 3.

No. 3.

Peace, peace, peace be to thee; I have loved thee,

I have bought thee, I will keep thee ev-er-more.

Je - sus him-self, the Lord of all, Is

The first system of the hymn, featuring a treble and bass staff in 2/6 time. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are "Je - sus him-self, the Lord of all, Is".

coming for his bride; We know not the day, we

The second system of the hymn, continuing the melody and accompaniment. The lyrics are "coming for his bride; We know not the day, we".

know not the hour, But safe-ly in him we all hide.

The third system of the hymn, concluding the main body of the song. The lyrics are "know not the hour, But safe-ly in him we all hide."

Refrain.

He is com - ing to take us home.

The first line of the refrain, featuring a treble and bass staff in 2/6 time. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are "He is com - ing to take us home."

E - ven so, come, Lord Je - sus, come.

The second line of the refrain, concluding the hymn. The lyrics are "E - ven so, come, Lord Je - sus, come."

I am noth-ing but sin, Lord Je-sus, In

that which is born of the flesh, And I come to

Thee for forgiveness, To be cleansed in Thy blood afresh.

Words, p. 11.

No. 6.

I thank Thee, my Saviour, for Thy lov-ing care,

No tri - al, or sor-row, but what Thou dost share ;

Yet doubting, and fear-ing, how oft - en I go!

While Thou art still wait-ing to bear all my woe.

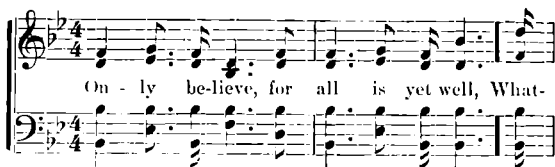
Words, p. 12.

No. 7.

We tell the glad tidings, that "God is love," He sent his

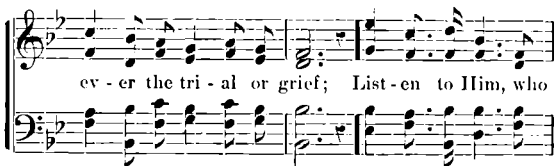
Son our sins to bear, And ev - ery one who in his

name believes, Forgiveness receives, and a crown shall wear.



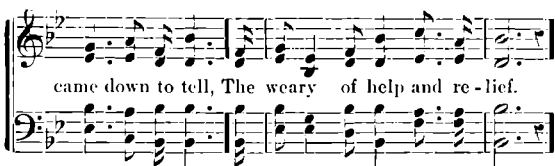
On - ly be-lieve, for all is yet well, What-

The first system of the musical score is in 4/4 time, key of B-flat major. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are "On - ly be-lieve, for all is yet well, What-".



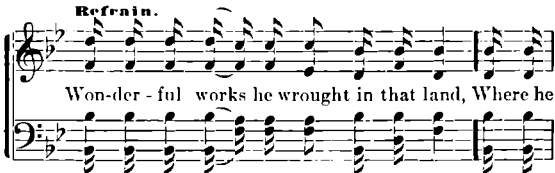
ev - er the tri - al or grief; List - en to Him, who

The second system of the musical score continues the melody and accompaniment. The lyrics are "ev - er the tri - al or grief; List - en to Him, who".



came down to tell, The weary of help and re-lief.

The third system of the musical score continues the melody and accompaniment. The lyrics are "came down to tell, The weary of help and re-lief."

Refrain.

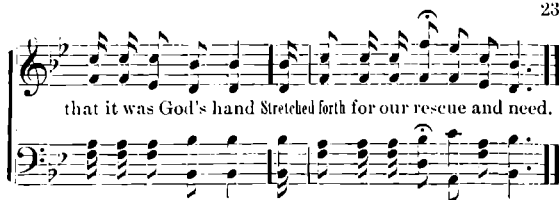
Won-der - ful works he wrought in that land, Where he

The first line of the refrain is in 4/4 time, key of B-flat major. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are "Won-der - ful works he wrought in that land, Where he".



came as the prom-ised seed. . . Giv-ing full proof

The second line of the refrain continues the melody and accompaniment. The lyrics are "came as the prom-ised seed. . . Giv-ing full proof".



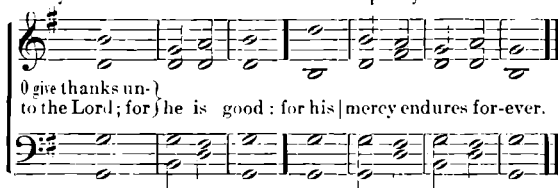
that it was God's hand Stretched forth for our rescue and need.

CHANTS FOR SOME OF THE BIBLE PSALMS.

1st Chant. Psalm 136.

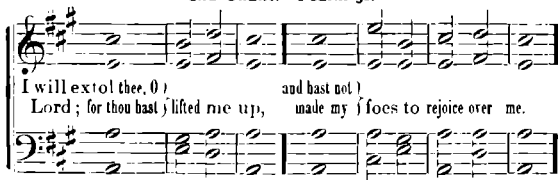
Air by E. A. G.

Other parts by

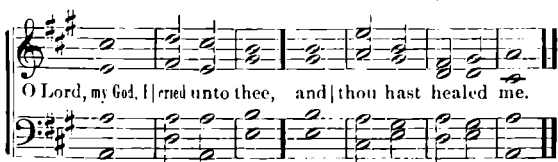


O give thanks un-
to the Lord; for he is good: for his mercy endures for-ever.

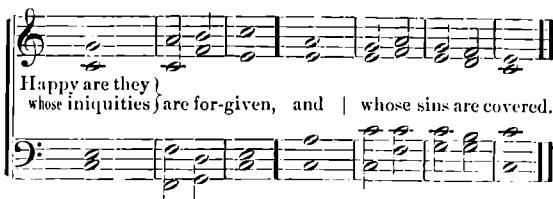
2nd Chant. Psalm 30.



I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

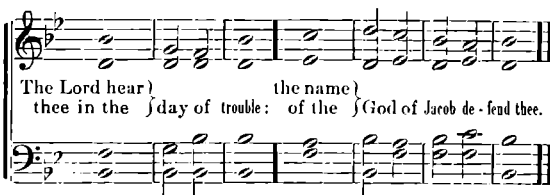


O Lord, my God, I cried unto thee, and thou hast healed me.



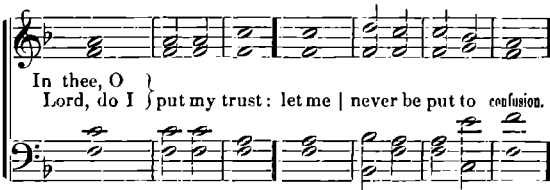
Happy are they }
whose iniquities } are for-given, and | whose sins are covered.

4th Chant. Psalm 20.

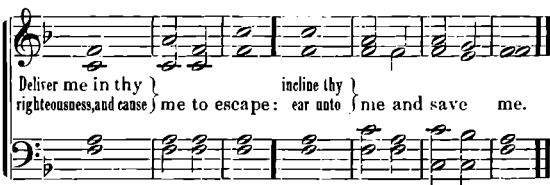


The Lord hear } the name }
thee in the } day of trouble: of the } God of Jacob de-fend thee.

5th Chant. Psalm 71.



In thee, O }
Lord, do I } put my trust: let me | never be put to confusion.



Deliver me in thy }
righteousness, and cause } me to escape: ear unto } incline thy }
me and save me.